

GUIDE TO GREEK
OR
INITIA GRÆCA.



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INITIA GRÆCA:

ON THE PLAN OF THE

INITIA LATINA.

TO WHICH IS ADDED

EXERCISES FOR BEGINNERS,

WITH A VOCABULARY.

BY

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"Order is Heaven's first law."

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ENCOURAGED by the very favourable reception given to the "Initia Latina; or, Guide to Latin for Beginners," edited by himself and the Rev. J. Edwards, M. A., Second Master of King's College School, London, the Editor of the present work ventures to lay it before the public, in the hope that, as it is constructed upon the plan of the former, it will be found as useful as that, and well calculated to afford to the young student an important aid in his first efforts at Greek construing. To those who are not acquainted with the "Initia Latina," it may be proper to observe, that it is so arranged as to avoid all anticipation; and by frequent repetition of the same phrases, to impress upon the pupil that which he has already learned.

In the present work, as in the "Initia Latina," it has been the aim of the Editor to combine the fullest instruction with the greatest simplicity of arrangement. It is therefore divided into three parts or

courses. The First Part contains copious and carefully arranged exercises on the declinable parts of speech, particular attention being given to the verbs, ~~the arrangement of which and the assistance afforded~~

and prefixed, for the purpose of being (at the discretion of the teacher) committed to memory by the pupil, before he enters upon the Exercises. In the "Observations," such assistance is given as seemed calculated to relieve the diligent pupil, without encouraging the inattentive,—to render the lessons easy and pleasant, but not to remove the necessity for attention and diligence, without the exercise of which no pupil can hope, under any system of instruction, to acquire a knowledge of Greek.

Wakefield, Sept. 1843.

VOCABULARY.

ERRATA.

- Page 2, for (Βῆμα) *an altar* read *a tribunal*.
 .. 42, for ἐν read ἐν.
 .. 44, for εἵκαζειν read εἵκαζεν.
 .. 46, for τος read τοῖς.
 .. 68, for δύστενον read δύστηνον.
 .. 72, for ἤκουσεν read ἤκουσεν.
 .. 74, for βούλευεσθαι read βούλεσθαι.
 .. 81, for ἐναβρυννομένου read ἐναβρυννομένου.
 .. 87, for δοκοῦντες read δοκοῦντες.
 .. 87, for διετέθε read διετέθη.
 .. 91, for βάπτω read βαπτίζω.

- | | |
|--|---|
| <p>Ἀγάπη, ης, ἡ, <i>love</i>.
 Ἀγγελος, ου, ὁ, and ἡ, <i>a messenger, an angel</i>.
 Ἀγρός, οὔ, ὁ, <i>a field, the country</i>.
 Ἀγών, ὦνος, ὁ, <i>a contest</i>.
 Ἀδελφή, ἥς, ἡ, <i>a sister</i>.
 Ἀδελφός, οὔ, ὁ, <i>a brother</i>.
 Ἀδης, ου, ὁ, <i>the infernal regions</i>.
 Ἀδικία, ας, ἡ, <i>injustice</i>.
 Ἀηδών, ὄνος, ἡ, <i>a nightingale</i>.
 Ἀθηνᾶ, ᾶς, ἡ, <i>Minerva</i>.
 Ἀθλον, ου, τὸ, <i>a reward</i>.
 Αἰγύπτιος, ου, ὁ, <i>an Egyptian</i>.
 Αἴγυπτος, ου, <i>Egypt</i>.
 Αἰδώς, οὐς, ἡ, <i>modesty, shame</i>.
 Αἰθίοψ, οπος, <i>an Ethiopian</i>.
 Αἷμα, ατος, τὸ, <i>blood</i>.
 Αἶξ, αἰγός, ἡ, or ὁ, <i>a goat</i>.
 Αἰπόλος, ου, ὁ, <i>a goatherd</i>.
 Αἰών, ὦνος, ὁ, <i>eternity</i>.
 Ἀκουστής, οὔ, ὁ, <i>a hearer, a disciple</i>.
 Ἀκρασία, ας, ἡ, <i>intemperance</i>.</p> | <p>Ἀμαρτωλός, ὁ and ἡ, <i>a sinner</i>.
 Ἀμπελος, ου, ἡ, <i>a vine</i>.
 Ἀμφω, οἱ, αἱ, τὰ, <i>both</i>.
 Ἀνάθεμα, ατος, τὸ, <i>a curse</i>.
 Ἀνάθημα, ατος, τὸ, <i>an offering</i>.
 Ἀνάχαρσις, εως, <i>Anacharsis</i>.
 Ἀνδράποδον, ου, τὸ, <i>a slave</i>.
 Ἀνδριάς, άντος, ὁ, <i>a statue</i>.
 Ἀνδρότης, ητος, ἡ, <i>courage, generosity</i>.
 Ἄνεμος, ου, ὁ, <i>a breeze, a wind</i>.
 Ἀνὴρ, άνδρός, ὁ, <i>man</i>.
 Ἀνθρωπος, ου, ὁ, <i>a man</i>.
 Ἀνοια, ας, ἡ, <i>madness, folly</i>.
 Ἀνομοιότης, ητος, ἡ, <i>diversity</i>.
 Ἀνταῖος, ου, <i>Antæus</i>.
 Ἀντισθένης, εος, <i>Antisthenes</i>.
 Ἄπις, ιδος, ὁ, <i>Apis</i>.
 Ἀπορία, ας, ἡ, <i>want, consternation</i>.
 Ἀργεῖος, ου, <i>an Argive</i>.
 Ἄργος, εος, τὸ, <i>Argos</i>.
 Ἀργύριον, ου, τὸ, <i>silver money</i>.</p> |
|--|---|

- Ἄρετή, ἥς, ἡ, *virtue*.
 Ἀρίστιππος, ου, *Aristippus*.
 Ἀρίων, ονος, *Arion*.
 Ἄρς, ἀρνός, ὁ, *a lamb*.
 Ἄρτος, ου, ὁ, *bread, a loaf*.
 Ἀρχή, ἥς, ἡ, *a beginning, government*.
 Ἀρχων, οντος, ὁ, *a ruler, an archon; as the participle of ἄρχω*.
 Ἀσεβεία, ας, ἡ, *impiety*.
 Ἀσθένεια, ας, ἡ, *weakness*.
 Ἀσκός, οὔ, ὁ, *a bottle or leathern bag*.
 Ἀστός, οὔ, ὁ, *a citizen*.
 Ἀστρον, ου, τὸ, *a star*.
 Ἀστυ, εος, τὸ, *a city: Athens*.
 Αὐλός, οὔ, ὁ, *a flute*.
 Ἀφενος, εος, τὸ, and masc. ου, ὁ, *wealth*.
 Ἀχθος, εος, τὸ, *a weight or burden*.
 Ἀχιλλεύς, ἑως, *Achilles*.

B

- Βακτριανή χώρα, *Bactria* (a province of Persia).
 Βάρβαρος, ου, ὁ, *a barbarian*.
 Βάρος, εος, τὸ, *weight*.
 Βασιλεία, ας, ἡ, *a kingdom*.
 Βασιλεὺς, ἑως, ὁ, *a king*.
 Βάσις, εως, ἡ, *the sole of the foot*.
 Βελλεροφόντης, ου, *Bellerophon*.
 Βῆμα, ατος, τὸ, *an altar*.
 Βίος, ου, ὁ, *life*.
 Βορά, ᾶς, ἡ, *food for brutes*.
 Βόσκημα, ατος, τὸ, *a flock, cattle*.
 Βουκολιαστής, ου, ὁ, *a singer or composer of pastoral poems*.
 Βοῦς, βοός, ὁ, ἡ, *an ox or cow*.
 Βραχίων, ονος, ὁ, *the arm*.
 Βρέφος, εος, τὸ, *a child*.
 Βροντή, ἥς, ἡ, *thunder*.
 Βωμός, οὔ, ὁ, *an altar*.

Γ

- Γάλα, ακτος, τὸ, *milk*.
 Γέρων, οντος, ὁ, *an old man*.
 Γεωργός, οὔ, ὁ, *a husbandman, a countryman*.
 Γῆ, γῆς, ἡ, *the earth*.
 Γῆρας, ατος, and γήρως, τὸ, *old age*.
 Γλῶσσα, and γλῶττα, ἥς, ἡ, *the tongue*.
 Γναφεῖον, ου, τὸ, *a fulling mill*.
 Γνώμη, ἥς, ἡ, *an opinion, a sentiment*.
 Γνώσις, εως, ἡ, *knowledge*.
 Γονεὺς, εως, ὁ, *a father: οἱ γονεῖς, parents, ancestors*.
 Γόρτυνα, ἥς, *Gorthynia* (a city of Crete).
 Γραφεὺς, ἑως, ὁ, *a painter*.
 Γυμνότης, ητος, ἡ, *nakedness*.
 Γυνή, αῖκος, ἡ, *a woman, a wife*.

Δ

- Δάκρυ, υος, τὸ, *a tear*.
 Δάκτυλος, ου, ὁ, *a finger*.
 Δαναός, οὔ, *Danaus*.
 Δελφίν, or δελφίς, ἵνος, ὁ, *a dolphin*.
 Δελφοί, ὦν, *Delphi* (a city of Greece).
 Δεσπότης, ου, ὁ, *a master*.
 Δέρας, ατος, τὸ, *a fleece*.
 Δένδρον, ου, τὸ, *a tree*.
 Διάβολος, ου, ὁ, *a calumniator, the devil*.
 Διαλογισμός, οὔ, ὁ, *conversation*.
 Διάνοια, ας, ἡ, *understanding*.
 Διδάσκαλος, ου, ὁ, *a master or teacher*.
 Δικαιοσύνη, ἡ, *justice*.
 Δικαστής, ου, ὁ, *a judge*.
 Δίκη, ἥς, ἡ, *justice*.
 Διονυσίος, ου, *Dionysius*.
 Διωγμός, οὔ, ὁ, *persecution*.
 Δοκός, οὔ, ἡ, *a beam*.

Δόξα, ης, ἡ, *glory*.
 Δοῦλος, ου, ὁ, *a slave*.
 Δραπέτης, ου, ὁ, *a runaway slave*.
 Δρὺς, δρυός, ἡ, *an oak*.
 Δύναμις, εως, ἡ, *power*.
 Δυναστεία, ας, ἡ, *power, rule*.
 Δυναστής, ου, ὁ, *a powerful person, a prince*.

E

* Ἔθνος, εος, τὸ, *a people or nation*.
 Εἰρήνη, ης, ἡ, *peace*.
 Εἰσηγητής, ου, ὁ, *an inventor*.
 Ἑλαία, ας, ἡ, *the olive-tree*.
 Ἑλένη, ης, *Helen*.
 Ἑλέφας, ατος, ὁ, *an elephant, ivory*.
 Ἑλλην, ηνος, ὁ, *a Greek*.
 Ἑλπίς, ίδος, ἡ, *hope*.
 Ἐνδυμα, ατος, τὸ, *a garment*.
 Ἐννοια, ας, ἡ, *thought*.
 Ἐνύπνιον, ου, τὸ, *a dream*.
 Ἐξουσία, ας, ἡ, *authority*.
 Ἐπιβουλή, ἧς, ἡ, *a snare*.
 Ἐποψ, οπος, ὁ, *a bird called a Hoopoe*.
 Ἐραστής, ου, ὁ, *a lover*.
 Ἔργον, ου, τὸ, *a work, work*.
 Ἐρημος, ου, ὁ, *a desert*.
 Ἐρινεός, ου, ὁ, *the wild fig-tree*.
 Ἐριον, ου, τὸ, *wool*.
 Ἑρμῆς, ου, ὁ, *Mercury*.
 Ἑταῖρος, ου, ὁ, *a companion, a friend*.
 Ἑτεοκλῆς, εος, *Eteocles*.
 Ἔτος, εος, τὸ, *a year*.
 Εὐαγγέλιον, τὸ, *good tidings, the Gospel: from εὖ, well, and ἀγγέλια, news*.
 Εὐεργέτης, ου, ὁ, *a benefactor*.
 Εὐμορφία, ας, ἡ, *beauty*.
 Εὐξεινος πόντος, *the Euxine sea*.
 Εὐπραγία, ας, ἡ, *success, prosperity*.
 Εὐρυβιάδης, ου, *Eurybiades*.

Εὐρυδίκη, ης, *Eurydice*.
 Ἐφέσιος, ου, *an Ephesian*.
 Ἐχθρός, ἀ, ὄν, *hostile: ὁ ἐχθρός, an enemy*.
 Ἐχιδνα, ης, ἡ, *a viper*.

Z

Ζεῦξις, ιδος, *Zeuxis*.
 Ζεύς, γεν. Διὸς, *Jupiter*.
 Ζημία, ας, ἡ, *loss*.
 Ζήνων, ωνος, *Zeno*.
 Ζυγόν, οὔ, τὸ, *a yoke*.
 Ζυγός, οὔ, ὁ, *a yoke, a balance*.
 Ζωή, ἧς, ἡ, *life*.
 Ζώνη, ης, ἡ, *a girdle*.

H

* Ἡγεμὼν, όνος, ὁ, *a leader, a guide*.
 Ἥθος, εος, τὸ, *manners, character, custom*.
 Ἥλιος, ου, ὁ, *the sun*.
 Ἠλις, ιδος, *Elis* (a province of Peloponnesus).
 Ἡμέρα, ας, ἡ, *a day*.
 Ἡρακλεώτης, ου, *a Heracleean*.
 Ἡρακλῆς, έους, *Hercules*.
 Ἡχώ, όος, οὔς, ἡ, *echo, reverberated or loud sound*.

Θ

Θάλασσα, ης, ἡ, *the sea*.
 Θάνατος, ου, ὁ, *death*.
 Θεμιστοκλῆς, έους, *Themistocles*.
 Θεός, οὔ, ὁ, *God: ἡ, goddess*.
 Θεραπεία, ας, ἡ, *honour, respect*.
 Θέρμη, ης, ἡ, *heat*.
 Θηρίον, ου, τὸ, *a wild beast*.
 Θλίψις, εως, ἡ, *affliction*.
 Θρίξ, τριχός, ἡ, *the hair*.
 Θυγάτηρ, έρος, ἡ, *a daughter*.

Θύρα, ας, ἡ, *a door.*

Θυσία, ας, ἡ, *a victim in sacrifice.*

I

Ἰάσων, ονος, *Jason.*

Ἰδρῶς, ὤτος, ὁ, *sweat.*

Ἰερεῖον, εἶον, τὸ, *a victim.*

Ἰερεὺς, ἑως, ὁ, *a priest.*

Ἰησοῦς, οὔ, *Jesus.*

Ἰναχος, ου, ὁ, *Inachus (a river of Peloponnesus).*

Ἰορδάνης, ου, *Jordan.*

Ἱππασία, ας, ἡ, *horsemanship.*

Ἱππος, ου, ὁ, *a horse.*

Ἰσχύς, ὕος, ἡ, *strength, power.*

Ἰχθυς, ὕος, ὁ, *a fish.*

Ἰωλκός, οὔ, *Iolchos in Thessaly.*

K

Καῖρος, οὔ, ὁ, *a time or occasion.*

Κακότης, ητος, ἡ, *evil, wickedness.*

Κάλλος, εος, τὸ, *beauty.*

Καλοκάγαθία, ας, ἡ, *honesty, probity.*

Καμήλος, ου, ὁ, *a camel.*

Καρμανία, ας, ἡ, *Carmania (a province of Persia).*

Καρδία, ας, ἡ, *the heart.*

Καρπός, οὔ, ὁ, *fruit.*

Κατηγορία, ας, ἡ, *an accusation.*

Κέρδος, εος, τὸ, *gain.*

Κεφαλή, ἡς, ἡ, *a head.*

Κῆτος, εος, τὸ, *a sea-monster.*

Κιθαιρών, ὦνος, ὁ, *Mount Cithæron.*

Κίνδυνος, ου, ὁ, *danger.*

Κλεόβουλος, ου, *Cleobulus.*

Κλέπτῃς, ου, ὁ, *a thief.*

Κληῖμα, ατος, τὸ, *a shoot of a vine.*

Κληρονομία, ας, ἡ, *an inheritance.*

Κνωσσός, οὔ, *Gnossus (a city of Crete).*

Κολακεία, ας, ἡ, *flattery.*

Κόλπος, ου, ὁ, *bosom.*

Κόσμος, ου, ὁ, *the world.*

Κότινος, ου, ὁ or ἡ, *the wild olive-tree.*

Κουρά, ᾄς, ἡ, *shaving, shearing.*

Κρανίον, ου, τὸ, *a skull.*

Κράτος, εος, τὸ, *strength.*

Κρέας, ατος, τὸ, *flesh.*

Κρήτη, ης, ἡ, *Crete.*

Κρίμα, ατος, τὸ, *judgment.*

Κριός, οὔ, ὁ, *a ram.*

Κρίσις, εως, ἡ, *judgment, justice.*

Κρύος, εος, τὸ, *cold.*

Κτήμα, ατος, τὸ, *a possession.*

Κτήσις, εως, ἡ, *a possession.*

Κυβερνήτης, ου, ὁ, *a pilot.*

Κυδωνία, ας, *Cydon (a town of Crete).*

Κύριος, ου, ὁ, *a master : ὁ Κύριος, the Lord.*

Κῦρος, ου, *Cyrus.*

Κύων, κυνός, ὁ, ἡ, *a dog.*

Λ

Λαῖος, ου, *Laius.*

Λακεδαίμωνιος, ὁ and ἡ, *a Lacedæmonian.*

Λύκων, ονος, ὁ, *a Lacedæmonian.*

Λαμπάς, ἄδος, ἡ, *a lamp, a torch.*

Λαός, οὔ, ὁ, *the people.*

Λατομία, ας, ἡ, *a quarry.*

Λέρνη, ης, ἡ, *Lerna (a marsh in Argolis).*

Λέων, οντος, ὁ, *a lion.*

Λεωνίδας, ου, *Leonidas.*

Λήδα, ας, *Leda.*

Λιβύη, ης, ἡ, *Libya.*

Λιμήν, ἐνος, ὁ, *a port.*

Λιμός, οὔ, ὁ, *famine, hunger.*

Λογισμός, οὔ, ὁ, *reason.*

Λόγος, ου, ὁ, *a word, discourse.*

Λουσιτανοί, ων, *the Lusitanians.*

Λύκιος, ου, *a Lycian.*

Λύρα, ας, ἡ, *a lyre.*

Λύχνος, ου, ὁ, *a lamp or torch.*

M

Μάθησις, εως, ἡ, *learning*.
 Μαῖα, ας, *Maia*.
 Μαινάδες, ων, αἱ, *the Bacchanals*.
 Μαλακία, ας, ἡ, *languor, sickness*.
 Μάντις, εως, ὁ, *a diviner or prophet*.
 Μαρσύας, ου, *Marsyas*.
 Μάρτυρ, υρος, ὁ, *a witness (hence a martyr)*.
 Μαρτυρία, ας, ἡ, *evidence*.
 Μαρτύριον, ου, τὸ, *a testimony*.
 Μάχαιρα, ας, ἡ, *a sword*.
 Μέμφις, ιδος, *Memphis*.
 Μενέλεως, εω, *Menelaus*.
 Μένος, εος, τὸ, *strength*.
 Μεσότης, ητος, ἡ, *the middle*.
 Μεταβολή, ῆς, ἡ, *a change*.
 Μετάνοια, ας, ἡ, *repentance*.
 Μέτρον, τὸ, *moderation*.
 Μήτηρ, μητέρος and μητρὸς, ἡ, *a mother*.
 Μουσική, ῆς, ἡ, *music*.
 Μωσῆς, *Moses*.

N

Ναζαρέτ, *Nazareth*.
 Ναζωραῖος, ου, ὁ, *a Nazarene*.
 Νεανίας, ου, and νεανίσκος, ου, ὁ, *a young man*.
 Νεμία, ας, ἡ, *Nemea*.
 Νεότης, ητος, ἡ, *youth*.
 Νεύρον, ου, τὸ, *the string of an instrument, a sinew*.
 Νεφέλη, ης, ἡ, *a cloud*.
 Νῆσος, ου, ἡ, *an island*.
 Νομεύς, έως, ὁ, *a shepherd*.
 Νόμιμον, ου, τὸ, *a law*.
 Νόμος, ου, ὁ, *a law, a custom*.
 Νόος νοῦς, νόου νοῦ, ὁ, *the mind, understanding*.
 Νόσος, ου, ἡ, *a disease*.
 Νύμφη, ης, ἡ, *a nymph*.
 Νυμφίος, ου, ὁ, *a husband*.

Ξ

Ξένος, ου, ὁ, *a stranger, a guest, a foreigner*.
 Ξείνος, ου, ὁ, (*Attic for ξένος*).
 Ξενόφων, ὦντος, *Xenophon*.

Ο

Ὁ, ἡ, τὸ, *article, the: ὁ μὲν—ὁ δὲ, this—that, (or) the one—the other*.
 Ὀδὸς, οὔ, ἡ, *a way*.
 Οἶημα, ατος, τὸ, *opinion*.
 Οἰκέτης, ου, ὁ, *a domestic or servant*.
 Οἰκία, ας, ἡ, *a house*.
 Οἰκτιρμὸς, οὔ, ὁ, *pity*.
 Ὀλεθρος, ου, ὁ, *destruction, ruin*.
 Ὀλυμπία, ας, ἡ, *Olympia*.
 Ὀλύμπια, ων, τὰ, *the Olympic games*.
 Ὀλυμπιάς, ἄδος, ἡ, *an olympiad, or space of four years; the victory in the Olympic games*.
 Ὀμηρος, ου, *Homer*.
 Ὀνειρον, ου, τὸ, *a dream*.
 Ὄνομα, ατος, τὸ, *a name*.
 Ὀνυξ, υχος, ὁ, *the nail of the finger*.
 Ὀπλίτης, ου, ὁ, *a heavy-armed soldier*.
 Ὀπλον, ου, τὸ, *armour*.
 Ὀρεξις, εως, ἡ, *appetite, desire*.
 Ὀρνις, ἰθος, ὁ, ἡ, *a bird*.
 Ὀρος, εος, τὸ, *a mountain*.
 Ὀρφεύς, εως, *Orpheus*.
 Ὀστέον—οὔν, έου—οὔ, τὸ, *a bone*.
 Ὀσφύς, ὕος, ἡ, *the loins*.
 Οὐρανός, οὔ, ὁ, *heaven*.
 Οὖς, ὠτός, τὸ, *the ear*.
 Ὀφείλη, ης, ἡ, *a debt*.
 Ὀφθαλμός, οὔ, ὁ, *an eye*.
 Ὄφις, εως, ὁ, *a serpent*.

Π

Πάθος, εος, τὸ, *a passion.*
 Παιάν, ᾄνος, ὁ, *a war-song, a song.*
 Παιδεία, ας, ἡ, *instruction.*
 Παῖς, παιδός, ὁ and ἡ, *a child, a slave.*
 Παλαιστρα, ας, ἡ, *a place for wrestling, a contest in wrestling.*
 Παρακοή, ἧς, ἡ, *disobedience.*
 Παρράσιος, ου, *Parrhasius.*
 Πατήρ, ερος and τρός, ὁ, *a father.*
 Πατρίς, ἰδος, ἡ, *our country.*
 Πάτρως, ω or ως, ὁ, *a paternal uncle.*
 Παῦλος, ου, *Paul.*
 Πείρα, ας, ἡ, *proof, experience.*
 Πέλαγος, εος, τὸ, *the sea.*
 Πελίας, ου, *Pelias.*
 Περσέπολις, εως, *Persepolis.*
 Πέτρα, ας, ἡ, *a rock.*
 Πήγασος, ου, *Pegasus.*
 Πηλεὺς, εως, *Peleus.*
 Πιερία, ας, ἡ, *Pieria.*
 Πίση, ης, ἡ, *Pise.*
 Πίστις, εως, ἡ, *faith.*
 Πλάνη, ης, ἡ, *error. wandering.*
 Πλῆθος, εος, τὸ, *a multitude, a number.*
 Πλούτος, ου, ὁ, *riches, wealth.*
 Πλούτων, ωνος, *Pluto.*
 Πνεῦμα, ατος, τὸ, *wind, a spirit.*
 Πόα, ας, ἡ, *grass.*
 Ποίημα, ατος, τὸ, *a poem.*
 Ποιητικὴ, ἥς, ἡ, (viz. τέχνη), *the poetic art, poetry.*
 Ποιμὴν, ἑνος, ὁ, *a shepherd.*
 Πολέμιος, ου, ὁ, *an enemy.*
 Πόλις, εως, ἡ, *a city.*
 Πολίτης, ου, ὁ, *a citizen.*
 Πολυνείκης, εος, *Polynices.*
 Πόντος, ου, ὁ, *the sea.*
 Πόρος, ου, ὁ, *a ford.*
 Ποσειδών, ὤνος, *Neptune.*
 Ποταμός, οὔ, ὁ, *a river.*
 Ποτὸν, οὔ, τὸ, *drink.*
 Ποῦς, ποδός, ὁ, *the foot.*

Πρόβατον, ου, τὸ, *a sheep.*
 Προγόνος, ου, ὁ, *an ancestor.*
 Πρόκνη, ης, *Progne.*
 Πρόναον, ου, τὸ, *the portico of a temple.*
 Πρόσωπον, ου, τὸ, *the face.*
 Προφήτης, ου, ὁ, *a prophet.*
 Πτέρυξ, υγος, ἡ, *a wing.*
 Πῦρ, πυρός, τὸ, *fire.*
 Πυρὰ, ᾤς, ἡ, *a funeral pile.*
 Πυρηναῖα, ων, τὰ, *the Pyrenees.*

Ρ

ῤῖν, and ῥίς, ῥινός, ἡ, *the nose.*
 Ῥόπαλον, ου, τὸ, *a club.*

Σ

Σαλμωνεύς, εως, *Salmoneus.*
 Σάλος, ου, ὁ, *the agitation of the waves.*
 Σάλπιγξ, ιγγος, ἡ, *a trumpet.*
 Σάρξ, σαρκός, ἡ, *flesh.*
 Σελήνη, ης, ἡ, *the moon.*
 Σημεῖον, ου, τὸ, *a mark, a sign.*
 Σιγή, ἧς, ἡ, *silence.*
 Σίμων, ωνος, *Simon.*
 Σίσυφος, ου, *Sisyphus.*
 Σιτίον, ου, τὸ, *food.*
 Σκάνδαλον, ου, τὸ, *a scandal, a reproach.*
 Σκοτία, ας, ἡ, *darkness.*
 Σκότος, ου, ὁ, and εος, τὸ, *darkness.*
 Σόλων, ωνος, *Solon.*
 Σοφία, ας, ἡ, *wisdom.*
 Σπαρτιάτης, ου, *a Spartan.*
 Σταυρός, ου, ὁ, *a cross.*
 Στενοχωρία, ας, ἡ, *displeasure.*
 Στέφανος, ου, ὁ, *a crown.*
 Στήθος, εος, τὸ, *the breast.*
 Στόμα, ατος, τὸ, *the mouth.*

Στρατηλάτης, ου, ὁ, *a commander of an army.*

Στρατιώτης, ου, ὁ, *a soldier.*

Συγγενής, εὖς, ὁ and ἡ, *a relation.*

Συμβίωσις, εως, ἡ, *society, social intercourse.*

Συναγωγή, ἥς, ἡ, *a synagogue.*

Σύνδειπνος, ου, ὁ, *a fellow guest.*

Συνειδήσις, εως, ἡ, *conscience.*

Σύεννεσις, εως, *Syennesis.*

Σύνεσις, εως, ἡ, *understanding, prudence.*

Συνήθεια, ας, ἡ, *familiar intercourse.*

Συνοχή, ἥς, ἡ, *anxiety.*

Συρακούσιοι, ων, *the Syracusans.*

Σχίσμα, ατος, τὸ, *a division, a schism.*

Σῶμα, ατος, τὸ, *the body.*

T

Τάνταλος, ου, *Tantalus.*

Τάρταρος, ου, ὁ, *Tartarus.*

Τειρεσίας, ου, *Tiresias.*

Τείχος, εος, τὸ, *a wall.*

Τέκνον, ου, τὸ, *a child.*

Τέλος, εος, τὸ, *an end.*

Τέχνη, ἥς, ἡ, *art.*

Τηθύς, ὕς, *Tethys.*

Τηρεὺς, εως, *Tereus.*

Τίγρις, ιδος, ἡ, *a tiger, or tigress.*

Τιμή, ἥς, ἡ, *honour.*

Τιμωρία, ας, ἡ, *punishment.*

Τόπος, ου, ὁ, *a place.*

Τρίβος, ου, ὁ and ἡ, *a path.*

Τρίβων, ωνος, ὁ, *a cloak.*

Τρήρης, εος, ἡ, *a galley.*

Τρόπαιον, ου, τὸ, *a trophy.*

Τρόπος, ου, ὁ, *a manner, a way: manners.*

Τρυφή, ἥς, ἡ, *luxury, voluptuousness.*

Τυνδάρως, εω, *Tyndarus.*

Τύραννος, ου, ὁ, *a tyrant, a king.*

Τυρὸς, οὔ, ὁ, *cheese.*

Υ

Υδρα, ας, ἡ, *a hydra.*

Υδωρ, ὕδατος, τὸ, *water.*

Υἱός, οὔ, ὁ, *a son.*

Υλας, α, *Hylas.*

Υπακοή, ἥς, ἡ, *obedience.*

Υπνος, ου, ὁ, *sleep.*

Υποκριτής, οὔ, ὁ, *a player, a hypocrite.*

Υψος, εος, τὸ, *height, depth.*

Φ

Φθόνος, ου, ὁ, *envy.*

Φιλαργυρία, ας, ἡ, *avarice.*

Φίλημα, ατος, τὸ, *a kiss.*

Φιλήτας, ου, *Philetas.*

Φιλία, ας, ἡ, *friendship.*

Φιλομήλα, ἥς, *Philomela.*

Φιλόξενος, ου, *Philoxenus.*

Φίλος, ου, ὁ, *a friend.*

Φιλόσοφος, ου, ὁ, *a philosopher.*

Φιλοχρηματία, ας, ἡ, *avarice.*

Φίλτρον, ου, τὸ, *a love-charm, a strong affection.*

Φονεὺς, εως, ὁ, *a murderer.*

Φόρος, ου, ὁ, *a tribute.*

Φορτίον, ου, τὸ, *a burthen.*

Φρίξος, ου, *Phryxus.*

Φρόνησις, εως, ἡ, *wisdom, prudence.*

Φροντίς, ιδος, ἡ, *care, anxiety.*

Φρύγανον, ου, τὸ, *a twig.*

Φύσις, εως, ἡ, *nature.*

Φυτεία, ας, ἡ, *a planting or cultivating.*

Φωνή, ἥς, ἡ, *a voice.*

Φῶς, φωτός, *light.*

X

Χάλαζα, ἥς, ἡ, *hail.*

Χαλινός, οὔ, ὁ, *a bridle.*

Χαρὰ, ᾗς, ἡ, *joy.*

Χεῖλος, εος -ους, τὸ, *the life*.
 Χειμῶν, ὦνος, ὁ, *winter*.
 Χεῖρ, χειρὸς, ἡ, *the hand*.
 Χείρων, ὠνος, *Chiron*.
 Χελιδὼν, ὄνος, ἡ, *a swallow*.
 Χελώνη, ης, ἡ, *a tortoise*.
 Χίμαιρα, ας, ἡ, *Chimæra, a cele-
brated monster*.
 Χιών, ὄνος, ἡ, *snow*.
 Χρεία, ας, ἡ, *use, need*.
 Χρῆμα, ατος, τὸ, *a possession: in
the pl. riches*.
 Χρυσίον, ου, τὸ, *gold*.
 Χρυσὸς, οὔ, ὁ, *gold*.
 Χώρα, ας, ἡ, *a region*.

Ψ

Ψεῦδος, εος, τὸ, *a lie*.
 Πεύστης, ου, ὁ, *a liar*.
 Ψόγος, ου, ὁ, *blame*.
 Ψυχή, ῆς, ἡ, *the mind, the soul,
life*.

Ω

Ὠκεανὸς, οὔ, ὁ, *the ocean*.
 Ὠμότης, ητος, ἡ, *cruelty*.
 Ὡρα, ας, ἡ, *hour, season*.
 Ὠφέλημα, ατος, τὸ, *help, advan-
tage: a useful maxim*.

ADJECTIVES.

Α

Ἀγαθὸς, ἡ, ὄν, *good, brave: comp.*
βελτίων, ἀμείνων, κρείττων,
and κρείσσων, λωίων; superl.
βέλτιστος, ἄριστος, κράτιστος,
λῦστος.
 Ἀγεννής, εος, ὁ and ἡ, *mean, low*.
 Ἅγιος, α, ον, *holy: οἱ, ἅγιοι, the
saints*.
 Ἀδίκος, ου, ὁ and ἡ, *unjust*.
 Ἀδύνατος, ὁ and ἡ, *infirm, weak,*
incapable.
 Αἰρετός, ἡ, ὄν, *preferable*.
 Αἰσχρὸς, α, ὄν, *shameful*.
 Αἰώνιος, ἰα, ἰον, and, ὁ and ἡ,
eternal.
 Ἀκακός, ὁ and ἡ, *good, innocent*.
 Ακρατής, έος, ὁ and ἡ, *intemper-
ate*.
 Ἀλαζών, ὄνος, ὁ and ἡ, *boastful,*
arrogant.

Ἄλλος, η, ο, *another, other: ἄλ-
λος, ἄλλος, (alius—alius) the
one—the other; θυσίας, ἄλλοι,
ἄλλας, some one kind of sacri-
fices, some another*.
 Ἀλλήλων, gen. pl.; dat. ἀλλήλοις,
 acc. ἀλλήλους, ἄλληλα, *each
other, one another*.
 Ἀληθής, έος, ὁ and ἡ, *true*.
 Ἀληθινός, ἡ, ὄν, *true*.
 Ἀμαθής, έος, ὁ and ἡ, *ignorant*.
 Ἀμείνων, ὄνος, ὁ and ἡ, *better,*
comp. of ἀγαθός.
 Ἀνδρείοτατος, α, ον, sup. *most
firmly*.
 Ἀνελεύθερος, ὁ and ἡ, *servile, il-
liberal*.
 Ἀνόητος, ὁ and ἡ, *foolish, sense-
less*.
 Ἀξιος, α, ον, *worthy*.
 Ἄπας, ασα, αν, *all*.
 Ἀπειθής, έος, ὁ and ἡ, *disobedient*.

* Ἀπιστος, ὁ, and ἡ, *faithless, not to be trusted.*

* Ἀπλός, ἀπλοῦς, ἡ, οὖν, *simple.*

* Ἀσεβής, εὖς, ὁ and ἡ, *impious, wicked, weak.*

* Ἀσφαλής, εὖς, ὁ and ἡ, *safe, prudent.*

* Ἀτοπος, ὁ and ἡ, *unusual, bad, absurd.*

Αὐτόχθων, ονος, *aboriginal, native.*

* Ἀφρων, ονος, ὁ and ἡ, *foolish.*

* Ἀχάριστος, ὁ and ἡ, *ungrateful.*

B

Βάσκανος, ὁ and ἡ, *slandorous.*

Βελτίων, ονος, ὁ and ἡ, *better, βέλτιστος, best.* See Ἀγαθός.

Βραχύλογος, ὁ and ἡ, *of few words.*

Βραχύς, εἶα, ὁ, *short.*

Γ

Γυμνής, ἦτος, *naked.*

Δ

Δειλός, ἡ, ὁν, *timid, cowardly.*

Δεινός, ἡ, ὁν, *terrible, unworthy.*

Δέκα, *ten.*

Δερμάτινος, η, ον, *leathern.*

Δεύτερος, α, ον, *the second.*

Διακόσιοι, αι, α, *two hundred.*

Διάφορος, ὁ and ἡ, *different.*

Δίκαιος, α, ον, *just.*

Δόκιμος, ὁ and ἡ, *estimable.*

Δυσμενής, εὖς, ὁ and ἡ, *hostile, unfriendly.*

Ε

* Ἑβδομήκοντα, *seventy.*

* Ἑβδομηκοστός, ἡ, ὁν, *the seventieth.*

Εἴκοσι, *twenty.*

* Ἐκαστος, η, ον, *each, every.*

* Ἐκατόν, *a hundred.*

* Ἐκατονταπλασίων, ονος, *a hundred-fold.*

* Ἐλαφρός, ὁ and ἡ, *light.*

* Ἐλεύθερος, α, ον, *free.*

* Ἐναντιος, α, ον, *contrary, adverse, from ἐν and ἀντιος, against.*

* Ἐννέα, *nine.*

* Ἐννενήκοντα, *ninety.*

* Ἐπισφαλής, εὖς, ὁ and ἡ, *safe.*

* Ἐπιφανής, εὖς, ὁ and ἡ, *distinguished, illustrious.*

* Ἐπτὰ, *seven.*

* Ἐσθλός, ἡ, ὁν, *good.*

* Ἐσχατος, η, ον, *the last.*

Εὐδαίμων, ονος, ὁ and ἡ, *happy, fortunate.*

Εὐθύς, εἶα, ὁ, *straight.*

Εὐμαρής, ὁ and ἡ, *easy, light.*

Εὐορκος, ὁ and ἡ, *faithful, oath-keeping.*

Εὐφορος, ὁ and ἡ, *fertile.*

Η

* Ἡδὺς, εἶα, ὁ, *sweet.*

* Ἡττων, or ἥσσω, ονος, *less: ἥττων or ἥσσον, neut. used adverbially, less.*

Θ

Θαλάσσιος, ὁ and ἡ, *marine.*

Θρασύς, εἶα, ὁ, *daring.*

Ι

* Ἰδιος, α, ον, *particular, own.*

* Ἰσχυρὸς, ὁ, ὁν, *strong.*

K

Κακός, ἡ, ὄν, *bad*; τὸ κακόν, *evil*.
 Κάκιστος, ἡ, ὄν, *superl. of κακός, bad*.
 Καλός, ἡ, ὄν, *comp. καλλίων, super. κάλλιστος, ἡ, ὄν, beautiful, fair*.
 Καρχηδόνιος, οὐ, *a Carthaginian*.
 Κατάρρυτος, ὁ and ἡ, *watered*.
 Κενός, ἡ, ὄν, *empty*.
 Κοινός, ἡ, ὄν, *common*.
 Κοσμιός, α, ὄν, *orderly, decorous*.
 Κραταίος, ἂ and ὄν, *strong*.
 Κράτιστος. See Ἀγαθός.
 Κρείσσω or Κρείττων, ὄν, *better*.
 See Ἀγαθός.
 Κωτίλος, ἡ, ὄν, *loquacious*.

Λ

Λοιπός, ἡ, ὄν, *remaining, left*.
 Λυγρός, ἂ, ὄν, *mournful*.

M

Μακρός, ἂ, ὄν, *long*.
 Μεγαλόδενδρος, ὁ and ἡ, *abounding in high trees*.
 Μέγας, μεγάλη, μέγα, *compar. μείζων, ονος, superl. μέγιστος, ἡ, ὄν, great*.
 Μείζων, ονος, ὁ and ἡ (comp. of μέγας), *greater*.
 Μέλας, αῖνα, αν, *black*.
 Μέτριος, α, ὄν, *middling*.
 Μηδείς, εμία, ἐν, *no one, nothing*.
 Μικρός, ἂ, ὄν, *small*.
 Μονογενής, εός, ὁ and ἡ, *only begotten*.
 Μόνος, ἡ, ὄν, *alone*.
 Μοχθηρός, ἂ, ὄν, *wicked*.
 Μυριάς, ἄδος, ἡ, *ten thousand, a myriad*.
 Μωρός, ἂ, ὄν, *foolish*.

N

Νεκρός, ἂ, ὄν, *dead*.
 Νομάς, ἄδος, ὁ and ἡ, *leading a wandering pastoral life, feeding cattle*.

O

Ὀκτοκαίδεκα, *eighteen*.
 Ὀλεθρος, οὐ, ὁ, *destruction, ruin*.
 Ὀλιγόψυχος, ὁ and ἡ, *pusillanimous*.
 Ὀλος, ἡ, ὄν, *whole, entire*.
 Ὀξύς, εἷα, ὄ, *sharp*.
 Ὀμοίος, α, ὄν, *like, similar*.
 Ὀσιος, α, ὄν, *just*.
 Οὐδείς, δεμία, δὲν, *no one, nothing*.

Π

Παμφόρος, ὁ and ἡ, *fertile in all kinds of produce*.
 Παράνομος, ὁ and ἡ, *licentious*.
 Πᾶς, πᾶσα, πᾶν, *all, διὰ παντός, always, everywhere*.
 Πένης, ητος, ὁ, *poor, destitute*.
 Πέντε, *five*.
 Πεντήκοντα, *fifty*.
 Πιστός, ἡ, ὄν, *faithful*.
 Πλείστος, ἡ, ὄν, *superl. of πλέος, the most*.
 Πλείων, ονος, ὁ and ἡ, (comp. of πολλός,) *more*.
 Πλούσιος, α, ὄν, *rich*.
 Πολυάυχενος, ὁ and ἡ, *having many necks or heads*.
 Πολυμαθής, ὁ and ἡ, *very learned*.
 Πολύς, πολλή, πολὺ, *much, many*.
 comp. πλείων, ονος, *superl. πλείστος, ἡ, ὄν*.
 Πονηρός, ἂ, ὄν, *wicked, bad*.
 Πρᾶος, πραΐα, πρᾶον, *mild*.
 Πρίσβυς, εός, *an old man, an ambassador*.

Πρεσβύτερος, α, ον, *older, elder*,
comp. of πρέσβυς.
Προπετής, έος, ό and ή, *insolent*.
Πρώτος, η, ον, *first*.
Πτηνός, ή, όν, *winged*.
Πτωχός, ή, όν, *poor*.
Πυριπνός - ούς, ό and ή, *breathing*
or *vomiting flames*.

P

Ῥᾶδιος, α, ον, (comp. ῥᾶων, ῥάον,
superl. ῥάστος,) *easy*.
Ῥάον, adv. comp. neu. of ῥάδιος,
more easily.

Σ

Σεμνός, ή, όν, *pure, honourable*.
Σοφός, ή, όν, *wise*.
Συγγενής, έος, ό and ή, *related or*
akin.
Συνετός, ή, όν, *intelligent, pru-*
dent.
Συνιστῶν, part. pres. of συνιστάω,
same as συνίστημι.
Σφαλερός, ά, όν, *uncertain, dan-*
gerous.
Σχολαστικός, οῦ, ό, *idle, an idle*
fellow.
Σώφρων, ονος, ό and ή, *temperate,*
prudent.

T

Τέσσαρες, neu. τέσσαρα, ων, *four*.
Τετράκερος, ό and ή, *having four*
horns.
Τίμιος, α, ον, *honourable, dear*.
Τοιοῦτος, αύτη, οὔτο, *such*.
Τολμηρός, ά, όν, *audacious*.

Τρεῖς, τρία, *three*.
Τριάκοντα, *thirty*.
Τρίκερος, ό and ή, *having three*
horns.
Τυφλός, ή, όν, *blind*.

Φ

Φαλακρός, ά, όν, *bald*.
Φαῦλος, η, ον, *wicked*.
Φίλαντος, ό and ή, *a lover of him-*
self.
Φιλήδονος, ό and ή, *fond of plea-*
sure.
Φιλόζωος, ό and ή, *attached to life*.
Φιλομαθής, ό and ή, *fond of learn-*
ing.
Φίλος, η, ον, *dear, beloved,*
friendly.
Φρόνιμος, η, ον, *prudent, wise*.
Φωτεινός, ή, όν, *enlightened*.

Χ

Χαλεπός, ή, όν, *cruel, difficult,*
severe.
Χείμαρρος, ον, *rapid like a tor-*
rent.
Χείρων, ονος, (comp. of κακός),
worse.
Χίλιοι, αι, α, *a thousand*.
Χλωρός, ά, όν, *green*.
Χρηστός, ή, όν, *useful*.
Χρῦσεος - οῦς, έη - ή, εον - οῦν,
golden.
Χρυσόμαλλος, ό and ή, *having a*
golden fleece.

Ψ

Ψυχρός, ά, όν, *cold*.

PRONOUNS.

A

Αὐτός, ἡ, ὁ, *he, she, it, himself,*
 &c. *this, that; ὁ αὐτός, the*
same.
 Αὐτοῦ (for ἑαυτοῦ), *of himself.*

E

ἑαυτοῦ, ἡς, οὔ, *of himself, of*
herself, of itself.
 Ἐγώ, ἐμοῦ, &c. *I.*
 Ἐκεῖνος, η, ο, *this, that, he, &c.*
 Ἐμός, ἡ, ὄν, *mine.*

K

Κεῖνος, (for ἐκεῖνος,) *he.*

O

Ὅγε, ἧγε, τόγε, *this.*
 Ὅς, ἧ, ὅ, *who, which.*
 Ὅστις, ἧτις, ὅ,τι, *who, which,*
whosoever.
 Οὔ, *of himself, &c.*
 Οὗτος, αὕτη, τοῦτο, *this, that.*

Σ

Σὺ, σοῦ, &c. *thou.*
 Σός, σή, σόν, *thine.*

T

Τίς, τί, τίνος, *who? what? τί for*
διὰ τί, why?
 Τίς, τινός, *some one.*

VERBS.

A

Ἀγαπάω-ῶ, ἦσω, ἠγάπηκα, *to love.*
 Ἀγοράζω, σω, ἠγόρακα, *to buy.*
 Ἀγω, ἄξω, ἤχα, ἠγον, *to drive.*
 Ἀγγέλλω, λῶ, κα, *to declare, to*
tell.
 Ἀδικέω-ῶ, ἦσω, ἠδίκηκα, *to injure.*
 Ἀδω, σω, *to satiate*—but ᾄδω, ᾄσω,
 ᾄκα, *to sing.*
 Αἰδέομαι οὔμαι, ἔσομαι, *to reve-*
rence.
 Αἰρετιζω, ἰσω, *to choose.*
 Αἶρω-ῶ, ἦσω, ἔρρηκα, εἶλον, *to*
take.
 Αἶρω, ἀρῶ, ἔρρηκα, *to take up or lift.*

Αἰσχύνω, υνῶ, ᾔσχυγκα, *to dis-*
grace. In the mid. To reve-
rence.
 Αἰτέω-ῶ, ἦσω, ᾔτηκα, *to ask.*
 Ἀκολουθεῶ-ῶ, ἦσω, ἠκολούθηκα,
to follow.
 Ἀκούω, σω, ἠκουκα, ἠκοον, *to*
hear.
 Ἀλίσκομαι, ἀλώσω, ἠλωκα, ἦλων,
to be taken.
 Ἀμαρτάνω, ἦσω, ἠμάρτηκα, ἠμαρ-
 τον, *to sin, to err.*
 Ἀμαυρόω-ῶ, ὠσω, κα, *to obscure.*
 Ἀμείβω, ψω, ἠμειφα, *to charge.*
 Ἀνα-βαίνω, βήσομαι, βέβηκα,
 ἀνέβην, *to ascend.*

- 'Ανα-λαμβάνω, λήψομαι, ἀνείληφα, ἀνέλαβον, *to take again.*
 'Αναρ-ρώννυμι, ρώσω, -ἐρρώσα, -ἐρρώκα, *to make strong in health.*
 'Ανα-τρέφω, -θρέψω, -τέτρεφα, —έτραφον, *to rear, to nourish.*
 'Αν-ίστημι, ἀναστήσω, ἀνέστηκα, ἀνέστην, *to raise up.*
 'Αντι-γράφω, ψω, φα, *to write in reply.*
 'Απ-αλλάσσω and ττω, άξω, άπ-ήλλαχα, άπήλλαγον, *to release, to remove.*
 'Απαρνέομαι-οὔμαι, ήσομαι, p. p. άπήρνημαι, 1. aor. άπρηνησάμην, *to deny, to renounce.*
 'Απειθέω -ω, ήσω, κα, *to disobey; from a and πειθέω.*
 'Απειλέω -ω, ήσω, κα, *to threaten.*
 'Απ-ειμι, *to be absent; from από and είμι.*
 'Απ-έρχομαι, *to depart; p. m. απελήλυθα.*
 'Απο-βάλλω, βαλῶ, βέβληκα, άπέβαλον, *to lose.*
 'Απο-δίδωμι, άποδώσω, άποδέδωκα, άπέδων, *to restore, to render.*
 'Απο-θνήσκω, -θνήξω, -τέθνηκα, άπέθανον, *to die.*
 'Απο-καλύπτω, ψω, άποκεκάλυφα, *to reveal.*
 'Απο-κρίνω, νῶ, —κέκρικα, *to answer.*
 'Απ-όλλυμι, άπολέσω, άπώλεκα, -ῶλον, *to destroy. In the middle, to perish. Aor. 2. άπωλόμην, from από and όλλυμι.*
 'Απορέω -ω, ησω, *to be in want.*
 'Απο-στέλλω, στείῶ, άπέσταλκα, *to send away.*
 'Απο-τέμνω, τεμῶ, τέτμηκα, άπεταμον, *to cut off.*
 'Απο-τίθημι, *to put away.*
 'Απο-τινάσσω, άξω, κα, *to shake off.*
 'Απο-φαίνω, φανῶ, άπήφαγκα, άπεφανον, *to explain, to declare.*
 'Απτω, ᾤψω, ήφα, *to light, to bind. In the mid; to touch.*
 'Αρκέω -ω, έσω, κα, *to satisfy.*
 'Αρμόζω, όσω, ήρμοκα, *to fit, to adapt, be fit for.*
 'Αρπάζω, σω, ήρπακα, *to take by force, to snatch.*
 'Αρχω, άρξω, ήρχα, *to begin, to command.*
 'Ασπάζομαι, άσομαι, *to embrace.*
 'Ατίμαω -ω, ήσω, ήτίμηκα, *to dishonour, from άτιμος, infamous.*
 Αύλέω -ω, ησω, ηὔληκα, *to play on the flute.*
 Αὔξανω, αύξήσω, ηὔξημαι, *to increase.*
 'Αφ -αιρέω -ω, ήσω, άφγηρηκα, άφείλον, *to take away.*
 'Αφ -ίημι, άφήσω, άφήν, *to dismiss, to pardon. Aor. 1. p. άφείθην, 1 fut. p. άφεθήσομαι.*
 'Αφ -ικνέομαι-οὔμαι, 2 aor. άφίκομην, άφίζομαι, άφίγμαι, *to arrive.*
 'Αφύσσω, ξω, *to draw from or collect.*

B

- Βαπτίζω, ίσω, κα, *to baptise, to wash.*
 Βάπτω, ψω, έβαφον, *to dip, to wash.*
 Βασιλεύω, εύσω, βεβασίλευκα, *to reign, reign over.*
 Βεβηλδω -ω, ώσω, κα, *to profane.*
 Βιόω -ω, ώσω, κα, aor. 2. έβίων, *to live.*
 Βλάπτω, ψω, βέβλαφα έβλαβον, *to stop, to hinder, to hurt.*
 Βλασφημέω -ω, ήσω, κα, *to curse, to blaspheme.*

Βλέπω, ψω, βέβλεφα, ἔβλεπον, *to see.*

Βοάω-βοῶ, ἦσω, ηκα, *to cry, to shout.*

Βοηθῶ -ῶ, ἦσω, κα, *to help.*

Βουλεύω, σω, βεβούλευκα, *to deliberate.* In the mid. *the same,* and *to decide.*

Βρέχω, ξω, χα, ἔβραχον, *to wet.*

Γ

Γεννάω -ω, ἦσω, κα, *to beget, bring forth.*

Γινώσκω and γινώσκω, γνῶσομαι, ἔγνωκα, ἔγνω, *to know.*

Γίνομαι, or γίγνομαι, γενήσομαι, γεγέννημαι, ἐγενόμην, γέγονα, *to be, to become, to be made.*

Γράφω, ψω, γέγραφα, ἔγραφον, *to write.*

Δ

Δάκνω, δήξομαι, ἔδακον, δέδηχα, *to bite.*

Δεῖ, δεήσει, *it behoves.*

Δείδω, δέισομαι, δέδοικα, p. m. δέδια, *to fear.*

Δέρω, δερῶ, δέδερκα, ἔδαρον, *to flay.*

Δέω, δήσω, δέδεκα, *to bind.*

Δηλώω -ῶ, ὥσω, κα, *to manifest.*

Δια -βεβαίω -ῶ, ὥσω, κα, *to confirm.*

Δια -κρίνω, νῶ, διακέκρικα, *to distinguish.*

Δι-αμιλλάομαι -ῶμαι, ἥσομαι, *to contend with eagerness.*

Δια-σπάω -ῶ, ἄσω, διέσπακα, *to tear asunder.*

Δια-σώζω, σω, -σέσωκα, *to preserve.* 1. aor. pass. διεσώθην.

Δια-τίθημι, θήσω, τέθεικα, *to dispose; in the pass. to be affected.*

Διδάσκω, ξω, δεδίδαχα, *to teach.*

Δίδωμι, δώσω, δέδωκα, ἔδων, *to give.*

Δι-ίστημι, διαστήσω, διέστηκα, *to separate, to distend.*

Δικαιόω -ῶ, ὥσω, κα, *to justify.*

Διώκω, ξω, δεδίωχα, *to pursue, to follow, to persecute.*

Δοκιμάζω, σω, δεδοκίμακα, *to prove.*

Δοξάζω, ἄσω, ακα, *to praise or glorify.*

Δουλεύω, σω, δεδούλευκα, *to serve or be a slave.*

Δουλῶω -ῶ, ὥσω, κα, *to enslave.*

Δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *to be able.*

Δυναμόω -ῶ, ὥσω, κα, *to strengthen, to confirm.*

Δυστυγχέω -ῶ, ἥσω, κα, *to be unfortunate,* from δὺς and τύχη, *fortune.*

Ε

Ἔάω, ἰάσω, 1. aor. εἶασα, εἶακα, *to suffer, or permit, omit.*

Εγχειρίω -ῶ, ἦσω, κα, *to take in hand,* from ἐν and χεῖρ, *the hand.*

Ἐθέλω, or θέλω, θελήσω, τεθέληκα, *to will, to wish.*

Ἐθω, used in the present only in the participle; perf. Att. εἴωθα, with the sense of the present, *to be accustomed.*

Εἶδω, εἶσομαι, εἶδον and ἴδον, p. m. οἶδα, *to know.*

Εἶκω, p. m. εἶοικα, *to resemble.*

Εἶμι, ἔσομαι, *to be.*

Ἔιμι, *to go.* See Gram.

Εἰρηνεύω, εὖσω, κα, *to live in peace.*

Εἰσ-φέρω, εισοίσω, &c., *to bring in.*

Ἐκ-τίθημι, *to set out, to expose.* See τίθημι.

Ἐκ-φεύγω, ξω, πέφευγα, ἐξέφυγον, *to fly from.*

Ἐλέγχω, ξω, ἤλεγχα, *to reproach.*

Ἐλευθερώω -ῶ, ὥσω, κα, *to set free.*

Ἐν-δύω, ἐνδύσω, ἐνδεδυκα, ἐνέδυν, *to put on.*

Ἐν-ιστημι, ἐνστήσω, ἐνέστηκα, *part. ἐνεστηκώς and ἐνεστώς, to be present; τὰ ἐνεστῶτα, present things.*

Ἐξ-έρχομαι, -ελεύσομαι, -ῆλθον, *to come out.*

Ἐπαινέω -ῶ, ἔσω, ἦσω, ἐπῆνεκα, *ηκα, to praise.*

Ἐπ-αν-ίστημι, *to raise up.*

Ἐπ-εimi, *to attack. See Gram.*

Ἐπι-γελᾶω -ῶ, ἄσω, *to deride.*

Ἐπι-δείκνυμι, -δείξω, -δέδειχα, *to show.*

Ἐπι-θυμέω -ῶ, ἦσω, κα, *to desire; from ἐπὶ and θυμός, mind.*

Ἐπι-καλύπτω, ψω, φα, *to conceal.*

Ἐπι-μέλω and -μέλομαι, -μελήσω, -μελήσομαι, *to be a subject of concern; to take care of.*

Ἐπ-ίσταμαι, -ιστήσομαι, *to know.*

Ἐπι-στρέφω, ψω, φα, *to turn back.*

Ἐπι-τιμάω -ῶ, ἦσω, ἐπιτιτίμηκα, *to rebuke.*

Ἐπι-τρέπω, ψω, ἐπιτέτρεφα, ἐπετραπον, *to permit.*

Ἐπομαι, ἐψομαι, *to follow.*

Ἐπω, 2 aor. εἶπον, 1 aor. εἶπα, *to say.*

Ἐρχομαι. ἐλεύσομαι, ἦλυθα, and ἐλήλυθα, ἦλυθον, *sync. ἦλθον, to come.*

Ἐρωτάω -ῶ, ἦσω, κα, *to ask.*

Εὐαγγελίζω, ἰσω, εὐηγγέλικα, *to bring good tidings; to proclaim the gospel.*

Εὐδοκιμέω -ῶ, ἦσω, κα, *to be approved.*

Εὐλογέω -ῶ, ἦσω, κα, *to bless, to speak well of.*

Εὐνοέω -ῶ, ἦσω, κα, *to be well disposed.*

Εὐρίσκω, εὐρήσω, εὕρηκα, εὔρον, *to find.*

Εὐσεβέω -ῶ, ἦσω, κα, *to reverence.*

Εὐτυχέω -ῶ, ἦσω, κα, *to be prosperous; from εὖ, well, and τύχη, fortune.*

Εὐφραίνω, ανῶ, εὐφραγκα, *to delight, rejoice.*

Εὐχομαι, ξομαι, εὕγμαι, *to pray.*

Ἐτοιμάζω, ἄσω, ἡτοίμακα, *to make ready.*

Ἐχω, ἔξω and σχήσω, ἔσχον, *to have; imperf. εἶχον.*

Z

Ζάω -ῶ, ἦσω, ἔζηκα, *to live.*

Ζημιόω, ὥσω, κα, *to damage.*

Ζητέω -ῶ, ἦσω, ἐζήτηκα, *to seek.*

H

Ἡγέομαι-οὔμαι, ἡγήσομαι, ἡγήμαι, *to lead, to esteem, or think.*

Ἡκω, ἦξω, ἦχα, *to come.*

Ἡσάομαι or Ἡττάομαι -ῶμαι, ἦσομαι, *to be defeated.*

Θ

Θάπτω, ψω, τέταφα, ἔταφον, *to bury.*

Θανατόω -ῶ, ὥσω, κα, *to put to death.*

Θαρσέω -ῶ, ἦσω, κα, *to be bold.*

Θαύμαζω, σω, τεθαύμακα, *to admire, to wonder.*

Θέλω or ἐθέλω, θελήσω, τεθέληκα, *to wish.*

Θεραπεύω, εὔσω, κα, *to serve, to care.*

Θερμαίνω, ανῶ, τεθέρμαγκα, *to warm.*

Θεωρέω -ῶ, ἦσω, κα, *to view.*

Θνήσκω, τίθνηκα, ἔθανον, *to die.*

I

- Ἰδρύω, σω, κα, *to erect.*
 Ἰσῆμι, (see Grammar,) *to know.*
 Ἰστημι, στήσω, ἔσθηκα, ἔστην, *to place, to erect.*

K

- Καθ-άπτω, ψω, καθῆψα, κατήφα, *to fasten to, to hang on.*
 Καθ-ίστημι or καθιστάω, καταστήσω, καθέστηκα, *to appoint, to constitute: from κατά and ἴστημι.*
 Καλέω -ῶ, ἔσω, ἐκλήκα, *to call.*
 Καλύπτω, ψω, κεκάλυφα, ἐκάλυβον, *to cover.*
 Κάμνω, καμῶ, ἐκέμηκα, ἔκαμον, *to labour.*
 Κατα-βαίνω, -βήσομαι, -βέβηκα, κατέβην, *to descend.*
 Κατα-βιβρώσκω, -βρώσω, -βέβρωκα, -ἐβρώθην, *to devour.*
 Κατ-άγω, ξω, ἦχα, *to lead back.*
 Κατα-λείπω, -λείψω, -λέλειφα, *to leave.*
 Κατα-πίπτω, -πεσῶ, -πέπτωκα, -έπεσον, *to fall to the ground.*
 Κατ-αρτίζω, ἰσω, κα, *to restore to its place, to unite (in the middle), to be united: perf. pass. κατήρτισμαι.*
 Κατα-σβεννύω, or -σβεννυμι, -σβέσω, *to extinguish.*
 Κατα-τίθημι, -θήσω, -τέθεικα, *to put, to lay.*
 Κατ-οικέω -ῶ, ἦσω, κατώκηκα, *to dwell.*
 Κατ-ορθόω -ῶ, ὠσω, *to set up, to rectify: from κατά and ὀρθός, upright.*
 Καυχάομαι -ῶμαι, *καυχῆσομαι, to boast.*
 Κεῖμαι, κείσομαι, *to lie, lie down.*
 Κελεύω, σω, κεκέλευκα, *to order.*

- Κηρύσσω and κηρύττω, ξω, κικήρυχα, *to proclaim.*
 Κλείω, σω, *to shut.*
 Κλέπτω, ψω, κέκλεφα, ἔκλαπον, *to steal.*
 Κληρονομέω -ῶ, ἦσω, κα, *to inherit.*
 Κοινωνέω -ῶ, ἦσω, κα, *to be a partaker.*
 Κολάζω, σω, κα, *to check, to punish.*
 Κρεμάω -ῶ, ἄσω, κα, *to hang up: pres. p. κρέμαμαι, σαι, ται.*
 Κρίνω, κρινῶ, κέκρικα, ἔκρινον, *to judge.*
 Κτάομαι -ῶμαι, κτήσομαι, ἐκτημαι or ἔκτημαι, *to possess.*
 Κτείνω, κτενῶ, ἔκτακα, ἔκτανον, *to kill.*
 Κωλύω, ὑσω, *to hinder.*

Λ

- Λαγχάνω, λήξομαι, ἔλαχον, *to obtain.*
 Λαλέω -ῶ, ἦσω, κα, *to speak.*
 Λαμβάνω, λήψομαι, εἴληφα, ἔλαβον, *to receive.*
 Λάμπω, ψω, λέλαμφα, *to shine.*
 Λανθάνω, λήσω, λέληθα, ἔλαθον, *to lie hid, escape the notice of.*
 Λέγω, ξω, λέλεχα, ἔλεγον, *to say, to choose.*
 Λείπω, ψω, λέλειφα, ἔλιπον, *to leave, to fail.*
 Λογίζομαι, ἰσομαι, λελόγισμαι, *to think, to consider.*
 Λοιδορέω -ῶ, ἦσω, κα, *to revile.*
 Λύω, σω, λέλυκα, *to loose, to pay, to solve.*

Μ

- Μαίνομαι, μανοῦμαι, μέμνηνα, *to be mad.*

Μαίνω, μανῶ, perf. mid. μέμνηνα, *to be mad.*

Μανθάνω, μαθήσομαι, ἔμαθον, *to learn.*

Μαρτυρέω -ῶ, ἤσω, κα, *to testify.*

Μάχομαι, μαχήσομαι, μεμάχημαι, *to fight.*

Μεθύω, ὕσω, μεμεθυκα, *to drink to excess, to be intoxicated.*

Μειώω -ῶ, ὥσω, κα, *to lessen.*

Μελετάω -ῶ, ἤσω, κα, *to attend to or care for.*

Μέλλω, μελλήσω, ἐμέλλησα, *to be about to do.*

Μένω, μενῶ, μεμένηκα, ἔμενον, *to remain, to await.*

Μετα-βάλλω, -βαλῶ, -βέβληκα, μετέβαλον, *to alter (in the middle), to change, to repent.*

Μετα-πέμπω, -πέμψω, φα, *to send for.*

Μιμέομαι -οῦμαι, μιμήσομαι, μεμίμημαι, *to imitate.*

Μισέω -ῶ, ἤσω, μεμίσηκα, *to hate.*

Μνάομαι -ῶμαι, μνήσομαι, μέμνημαι, ἐμνήσθην, *to remember, call to mind.*

Μολύνω, νῶ, μεμόλυκα, *to pollute.*

N

Νέμω, νεμῶ, νενέμηκα, ἔνεμον, *to feed, to distribute.*

Νικάω -ῶ, ἤσω, νενίκηκα, *to conquer: from νίκη, victory.*

Νοσέω -ῶ, ἤσω, κα, *to be sick.*

Ξ

Ξηραίνω, ανῶ, κα. 1. aor. ἐξήρανα, *to dry up.*

O

Οἰκέω -ῶ, ἤσω, ὤκηκα, *to inhabit.*
'Οἶω, *to think.*

'Ολλυμι or ὀλλύω, ὀλέσω, ὤλεκα, ὤλον, perf. mid. ὤλα, Attic. ὄλωλα, *to destroy, to perish.*

'Ομνυμι or ὀμνύω, ὀμόσω, ὤμοκα, fut. m. ὀμοῦμαι, *to swear.*

'Ομοιόω -ῶ, ὥσω, κα, *to make like.*

'Ομολογέω -ῶ, ἤσω, κα, *to confess.*

'Ονειδίζω, ἰσω, ὠνειδίζω, *to reproach.*

'Οράω -ῶ, ὄσω, ὤρακα, Attic. ἐώρακα, *to see.*

'Ορμάω -ῶ, ἤσω, ὤρμηκα, *to impel, to incite.*

'Ορύσσω, Attic. ὀρύττω, ξω, ὤρυχα, ὤρυγον, *to dig.*

Π

Παιδεύω, σω, πεπαιδευκα, *to instruct.*

Παρα-βάλλω, -βαλῶ, -βέβληκα, παρίβαλον, *to cast to, bring to.*

Παρα-δίδωμι, -δώσω, παραδίδωκα, *to give up; 1 aor. p. παρεδόθην.*

Παρ-αινέω -ῶ, ἔσω, παρήνεκα, *to advise, to exhort.*

Παρα-καλέω -ῶ, ἔσω, κα, *to exhort.*

Παρα-καλέομαι -οῦμαι, *to be comforted.*

Παρά-κειμαι, -είσομαι, *to lie by, to be exposed to.*

Πάρ-ειμι, *to be present.*

Παρ-ίσταμαι (middle), *to appear.*

Πάσχω, πείσομαι, πέπονθα, ἔπαθον, *to suffer.*

Πατάσσω, ξω, *to strike.*

Πείθω, σω, πέπεικα, ἐπιθον, p. p. πέπεισμαι, *to persuade, (in the middle), to obey.*

Πειράω -ω, ὄσω, πεπείρακα, *to try, to tempt.*

C

Πέμπω, ψω, πέπεμφα, ἔπεμπον, *to send.*

Πενθέω -ῶ, ἦσω, κα, *to mourn.*

Περαινώ, ανῶ, *to accomplish.*

Περὶ, *concerning.*

Περι-άγω, ξω, ἦχα, ἦγον, *to go, or lead about.*

Περί-εimi, imperf.-ῆειν, *to go round.*

Περι-πατέω -ῶ, *to walk up and down, to live.*

Πήγνυμι, πήξω, πέπηγα, *to fasten, benumb.*

Πιμπράω -ῶ, and πιμπρημι, πιμπρήσω, and πρήσω, *πέπρηκα, to burn.*

Πιστεύω, σω, πεπίστευκα, *to believe.*

Πλέκω, ξω, πέπλεκα, ἔπλακον, *to weave.*

Πληρώω -ῶ, ὠσω, κα, *to fill.*

Πλήσσω, ξω, πέπληχα, ἔπληγον and ἔπλαγον, *to strike.*

Πλουτέω -ῶ, ἦσω, κα, *to be rich.*

Ποιέω -ῶ, ἦσω, πεποίηκα, *to make.*

Πολιτεύω, εὔσω, κα, *to administer the state; οἱ πολιτευόμενοι, the governed, i. e. the citizens.*

Πορεύω, εὔσω, *to bring, to convey; πορεύομαι, to set out.*

Πορίζω, ἰσω, *to give drink.*

Πράσσω and -ττω, ξω, πέπραχα, ἔπραγον, *to do.*

Προ-γίγνομαι, or -γίνομαι, -γινήσομαι, -γεγένημαι, *to go or be before; τὰ προγεγενημένα, the past.*

Προσ-άγω, άξω, ἦχα, ἦγον, *to bring.*

Προσ-δέχομαι, ξομαι, -δέδεγμαι, *to admit, to approve.*

Προσ-δια-τίθεμαι, pass. *to be disposed.*

Προσ-δοκέω -ῶ, *to expect.*

Προσ-πλήσσω, ξω, χα, *to strike more strongly.*

Προσ-τίθημι, προσθήσω, προστέθεικα, *to add.*

Προ-τίθημι, -θήσω, -τέθεικα, aor. 1. p. προετίθην, *to expose.*

Πταίω, σω, ἔπταικα, *to stumble.*

Πυνθάνομαι, πεύσομαι, πέπυσμαι, ἐπυθόμην, *to enquire.*

P

ῥέω, ῥήσω, ἔρρηκα, *to say, 1 aor. pass. ἔρρέθην, a. 1. part. ῥηθείς.*

ῥίπτω, ψω, ἔρριφα, *to throw, throw away, throw down.*

ῥώννυμι or ῥωννύω, ῥώσω, ἔρρωκα, *to strengthen.*

Σ

Σιγῶω -ῶ, ἦσω, σεσίγηκα, *to be silent.*

Σιτέομαι -οῦμαι, *to feed upon.*

Σκέπτομαι, ψομαι, *to look out.*

Σκοτίζω, σω, κα, *to darken.*

Σπείρω, σπερῶ, ἔσπαρκα ἔσπαρον, *to sow.*

Στεφανῶω -ῶ, ὠσω, κα, *to crown, to honour.*

Συγ-χωρέω -ῶ, ἦσω, κα, *to pardon, from σύν, and χωρέω, to go.*

Συλ-λέγω, ξω, *to collect.*

Συμβαίνει, impers., *it happens.*

Συμ-πλέκω, ξω, χα, συνέπλακον, *to entangle together.*

Συμ-φέρω, συνοίσω, συνήνεγκα, *to happen, to be advantageous.*

Συν-αντάω -ῶ, ἦσω, κα, *to meet with.*

Συν-δειπνέω, ἦσω, *to sup with.*

Συν-εἶδω, or Συν-εἶδημι, ἦσω, *to be conscious; inf. aor. 2. συνιδεῖν.*

Συν-ιημι, συνήσω, συνεῖκα, 1. aor. p. p. συνεις, *to understand.*

Συνιστάω and Συν-ιστημι, συστήσω, συνέστακα, *to collect, to praise.*

Συν-τίθεμαι (middle) *to make an agreement.*

Συσκευάζω, άσω (and in the mid.)

to pack up and prepare for a journey.

Συσ-τρέφω, ψω, *to collect.*

Σφαγιαῖζω, σω, *to sacrifice victims.*

Σωφρονέω -ῶ, ἦσω, κα, *to be wise.*

Σώζω, σω, σέσωκα, *to save.*

T

Ταπεινῶ -ῶ, ὠσα, κα, *to humble.*

Ταράσσω and -ττω, ξω, τετάραχα, *to disturb.*

Τάσσω, Att. τάττω, ξω, τέταχα, ἔταγον, *to set in order.*

Τελέω -ῶ, ἴσω, τετέλεκα, *to pay, to accomplish.*

Τέμνω, τεμῶ, τέμηκα, ἔταμον, *to cut.*

Τέρπω, ψω, τέτερφα, *to delight.*

Τηρέω -ῶ, ἦσω, κα, *to observe.*

Τίθημι, θήσω, τέθεικα, ἔθην, *to put.*

Τίκτω, τέξω, ἔτεκον, *to bring forth.*

Τιμάω -ῶ, ἦσω, τετίμηκα, *to honour.*

Τοξεύω, σω, κα, *to shoot with a bow.*

Τρέπω, ψω, τέτρεφα, ἔτραπον, *to turn.*

Τρέφω, θρέψω, τέτρεφα, ἔτραφον, *to nourish.*

Τρώγω, τρώξομαι, ἔτραγον, *to eat.*

Τύπτω, ψω, τέτυφα, ἔτυπον, *to strike.*

Τυφλῶ -ῶ, ὠσω, κα, *to blind.*

Υ

Υβρίζω, σω, ὕβρικα, *to insult.*

Υπ-άγω, -άξω, -ἤχα, *to depart, to go.*

Υπ-ακούω, σω, κα, *to listen to, attend to.*

Υπ-άρχω, ξω, ὑπῆρχα, *to be: fr. ὑπὸ and αρχή, a beginning.*

Υπω-μένω, -μενῶ, -μεμένηκα, ὑπέμενον, *to remain.*

Υπο-φέρω, -οίσω, -ἤνεγκα, *to support, to endure.*

Υψώω -ῶ, ὠσω, κα, *to lift up, exalt.*

Φ

Φαίνω, φανῶ, πέφαγκα, ἔφανον, *to show, to shine.*

Φαυλίζω, ἴσω, κα, *to despise, to vilify.*

Φέρω (irreg.) fut. οἴσω, 1 aor. ἤνεγκα, 2 aor. ἤνεγκον, *to bear.*

Φεύγω, ξω, πέφευχα, ἔφυγον, *to fly, to avoid.*

Φημί, φήσω, ἔφην, *to say.*

Φθέγγομαι, ἐγξομαι, *to utter a sound, to speak.*

Φθίνω, ινῶ, ἔφθικα, *to destroy.*

Φιλέω -ῶ, ἦσω, πεφίληκα, *to love.*

Φοβέω -ῶ, ἦσω, κα, *to alarm (in the middle), to fear: 1 aor. pass. ἐφοβήθην, I feared.*

Φονεύω, εὐσω, πεφόνευκα, *to kill, to murder.*

Φράζω, σω, πέφρακα, ἔφραδον, *to say.*

Φρονέω -ῶ, ἦσω, κα, *to think, to be wise.*

Φροντίζω, ἴσω, κα, *to meditate or have a care of.*

Φυλάττω or -ασσω, ξω, πεφύλακα, *to guard: in the mid. to guard against.*

Φυσιώω -ῶ, ὠσω, κα, *to inflate, to puff up.*

Φύω, σω, πέφυκα, ἔφυν, *to bring forth, to be born.*

X

Ψ

Χαίρω, χάρω, κέχαρκα, ἔχαρον, *to rejoice: (in the imperative), farewell.*

Χράομαι, -ῶμαι, χρήσομαι, κέ-
χρησμαι, *to use.*

Χρή, χρήσει, *it behoves.*

Χρηματίζω, ἴσω, *to gain money.*

Χωρίζω, ἴσω, *to separate.*

Ψάλλω, ψαλῶ, ἔψαλκα, *to play on an instrument.*

Ψωμίζω, ἴσω, *to feed.*

Ω

᾽Ωφελέω, -ῶ, ἤσω, κα, *to help.*

INDECLINABLES.

A

B

A, α, in composition is sometimes negative, as ἄξιος, *worthy*, ἀνάξιος, *unworthy*; sometimes intensive, as ἄξυλος, *very woody.*

Ἄει, adv. *always.*

Ἄλλα, conj. *but.*

Ἄλύπως, *without sorrow.*

Ἀμφαδόν, adv. *openly.*

Ἄν, conj. and adv. *if*: it is used to give a potential sense to all moods but the imperative.

Ἄνευ, adv. *without.*

Ἄντι, prep. (with a gen.), *instead of.*

Ἀνωθεν, *from above.*

Ἀπό, prep. (with a gen.), *of, from, by, after, since, &c.*: in composition it denotes *absence, separation, &c.*

Ἄρα, conj. *then, certainly.*

Ἄριστα, superl. of ἀγαθός: neu. pl. used as an adv. *best.*

Ἄφνω, adv. *suddenly.*

Βραδέως, adv. *slowly.*

Γ

Γάρ, conj. *for.*

Δ

Δέ, conj. *and, but.*

Δή, adv. *indeed.*

Διά, prep. (with a gen.), *through, during, by means of, &c.*: διὰ παντός, *always*: (with an acc.), *through, on account of, &c.*

Διὰ τί, *wherefore?*

Ε

Ἐάν, conj. *if.*

Ἐγγύς, adv. *near at hand.*

Εἰ, *if*: εἰ μὴ, *unless.*

Εἰς, prep. (with an acc.), *for, towards, into, &c.*

Ἐκ (before a consonant), ἐξ (before a vowel), prep. (with a gen.), *from, by, after, since, &c.* : ἐξ οὗ, *since that* : ἐκ πολλοῦ, *since a long time.*

Ἐμπροσθεν, adv. *before, in presence of.*

Ἐν, prep. (with a dat.), *in, into, amongst, &c.*

Ἐνδοθι, adv. *within.*

Ἔνεκα and ἔνεκεν, adv. (with a gen.), *for the sake of.*

Ἐνθα, adv. *where, here.*

Ἐπάνω, adv. *above.*

Ἐπειδή, adv. and ἐπειδὴν, *when.*

Ἐπὶ (with an acc.), denotes motion, *to or upon, against, towards, &c.* : (with a gen.), *time and place on, under, &c.* : (with a dat.), *by, by means of, &c.* : ἐπὶ μισθῷ, *for pay* : ἐπὶ τέλει τοῦ βίου, *towards the end of life.*

Ἐπεικῶς, adv. *properly.*

Ἐτι, adv. *still, longer.*

Εὐθὺς, adv. *immediately.*

Εὐπερῶς, adv. *easily.*

Εὐσεβῶς, adv. *piously.*

Ἐφ' (for ἐπὶ, before an aspirate vowel), *upon.*

H

Ἢ, conj. *than, or.*

Ἢδὲ, conj. *and.*

Ἢδῃ, adv. *presently, now.*

I

Ἰδοὺ, adv. *behold.*

Ἴνα, conj. *that, to the end that* : ἵνα μή, *for fear that.*

K

Καθώς, adv. *even as.*

Καὶ, conj. *and.*

Κακῶς, *badly, ill.*

Κὰν (for καὶ ἄν), *although* : κὰν for καὶ ἐν.

Κατὰ, prep. (with an acc.), *through, according to, &c.* : (with a gen.), *to, at, against, &c.* : (with a dat., rarely), *from, within, &c.*

Καθ' ὑπερβολήν, *beyond measure* : (καθ' ἐνιαυτὸν, *annually* : καθ' ἐκάστην ἡμέραν, *every day.*)

Κρυφῆδόν, adv. *secretly.*

M

Μάλα, adv. *very* : comp. μᾶλλον, *more* : superl. μάλιστα, *principally, especially.*

Μάλιστα, *chiefly, most* : superl. of μάλα.

Μᾶλλον, see μάλα.

Μὲν, *indeed.*

Μέχρι and μέχρις, adv. *as far as.*

Μετὰ (with a gen.), *with* : (with an acc.), *after, during.*

Μῆ, adv. *not and lest* ; the same as *ne* in Latin : as μὴ λέγε, or μὴ λέξης, *ne dicas, do not say, whether ?*

Μηδᾶμῶς, adv. *by no means.*

Μήποτε, adv. *never.*

Μῆτε, *neither, nor.*

N

Νῦν, adv. *now.*

O

Οἶκοι, *at home.*

"Ὀλως, *entirely*.
 'Ομοίως, *equally*.
 "Ομως, *nevertheless*.
 "Οπου, *where*.
 "Οπως, *adv. to the end that*.
 "Οταν, *adv. when*.
 "Οτε, *adv. when*.
 "Οτι, *conj. that, because*.
 Ού, ούκ (before a vowel): ούχ
 (before an aspirate), *adv. not*.
 Ουδέ, *conj. neither*.
 Ουκέτι, *adv. no more*.
 Ούν, *conj. therefore*.
 Ούποτε, *adv. never*.
 Ούτω, *adv. thus*.
 Ούτως, *adv. so, thus*.
 Ούχ (for ού before an aspirate),
not.

Π

Πανταχοῦ, *everywhere*.
 Πάντως, *absolutely*.
 Παρά, *prep. (with a gen.), from, by, &c.: (with a dat.), near, beside, at, &c.: (with an acc.), motion to, against, &c.: παρά μικρὸν, almost: παρ' ἡμέραν, every other day*.
 Περὶ, *prep. (with a gen.), of, around, respecting, for the sake of, &c.: (with a dat.), about, on, on account of, &c.: (with an acc.), around, about, near, towards, &c.*
 Πλησίον, *adv. near: ὁ πλησίον, a neighbour*.
 Πολλάκις, *adv. often*.
 Ποῦ, *whither*.
 Προπάροιθεν, *before*.
 Πρόσθεν, *adv. before: οἱ πρόσθεν, those in front*.

Πρὸς, *prep. (with an acc.), to, towards, against, with, &c.: (with a gen.), of, from, &c.: (with a dat.), at, in, &c.: πρὸς τούτοις, besides that*.

Πρόφην, *adv. lately*.

Πῶς, *adv. how?*

Σ

Σύν, *prep. (with a dat.), with*.
 Σφόδρα, *adv.*

Τ

Τέ, *conj. and*.

Τῷδε, *here*.

Τότε, *adv. then*.

Υ

Ὑπὲρ (with a gen.), *above, for, in favour of: (with an acc.), beyond, besides, against*.

Ὑπὸ, *prep. (with the gen.), under: (without motion), by: (with the accus.), under: (signifying motion), towards*.

Χ

Χωρὶς, *adv. (with a gen.), without*.

Ω

Ὡ, *O*.

Ὡς, *conj. as*.

Ὡςπερ, *as, so as, that*.

GUIDE TO GREEK.

PART I.

THIS Part consists of Exercises on the Article, Substantives, Adjectives, Pronouns and Verbs.

* * *In this First Part the sentences are very simple, and easily explained by a few of the most general rules of the Latin Syntax, with which the pupil is presumed to be acquainted previously to his commencing the study of Greek. The few peculiarities that do occur are explained in the notes.*

CHAP. I.—THE ARTICLE AND SUBSTANTIVES.

In this Exercise the examples, though not distributed into Declensions, are arranged progressively, so as to be applicable either to the Eton system of Ten Declensions or to the grammars of Matthiæ, Valpy, and others.

The English Definite Article is rendered into Greek by ὁ, ἡ, τὸ; but the latter is not always to be rendered by 'The.'

The Numeral Adjective 'Two,' is rendered by the Dual Number.

The sign of the Vocative in Greek is ὦ.

 *The Article takes the same gender, number, and case as the Substantive.*

SUBSTANTIVES NOT CONTRACTED.

Ἑρασταί.
Δόξης.
Τιμῆς.

ὦ νεανία.
Τὴν σοφίαν.
Δεσπότου.

Τῶν οἰκετῶν.
 Τῶν στρατιωτῶν.
 Τὴν τρυφήν.
 Ἀρετῆς καὶ συνηθείας.
 Τῶν πολιτῶν.
 Θαλάσση.
 Τὴν βασιλείαν.
 Ὁ βουκολιαστής.
 Ἀκουστής Φιλητοῦ.
 Ἀθηνᾶ.
 Τῶν ἐλαιῶν φυτεῖαν.
 Τὰ κεφαλά.
 Ταῖν ἡμέραιν.
 Ὁ ὕπνος Θανάτου ἀδελφός.
 Τέκνων φίλτρον.
 Ἀνθρώποις.
 Ὁ υἱὸς τοῦ ἀνθρώπου.
 Τοὺς ἀγγέλους.
 Τὰ σκάνδαλα.
 Ὑποκριτά.
 Τὴν δοκόν.
 Τοῦ ὀφθαλμοῦ.
 Τῆς βασιλείας.
 Τὸν διδάσκαλον.
 Τοὺς καρπούς.
 Τῷ βίῳ.
 Ὁ Σισύφου υἱός.
 Ὑφ' ἵππων.
 Τῶν ὀφθαλμῶν.
 Τοῖς ἀνθρώποισι.
 Λήδας.
 Τοῖν λόγοιν.
 Τὰ ὀδῶ.
 Μενέλεων.
 Νυμφίον.
 Τῶν ἱερέων τὰ ὀστᾶ.

Τοῖς Θεοῖς.
 Ψυχῆς χαλινός, ὁ νοῦς.
 Νοῦν ἀνθρώπου.
 Πρόκη χελιδών.
 Φιλομήλα ἀηδών.
 Οἱ ὄνυχες καὶ οἱ δάκτυλοι.
 Τῶν χειρῶν καὶ ποδῶν.
 Μήτηρ κακότητος.
 Τὸν πατέρα καὶ τὴν μητέρα.
 Τὸ σῶμα χωρὶς πνεύματος.
 Χωρὶς τῶν ἔργων.
 Τὰς γυναῖκας, καὶ τοὺς ἀνδρας.
 Ταῖς θυγατράσι.
 Πρὸς τὴν γυναῖκα.
 Τῷ Σίμωνι.
 Ταῖν λαμπάδοιν.
 Ὑδωρ ἐπὶ τοὺς πόδας.
 Ταῖς θριξὶ τῆς κεφαλῆς.
 Ἀνδριάντα τῇ πατρίδι.
 Οἱ Αἰθίοπες.
 Τὰ βοσκήματα.
 Πρόβατα καὶ αἶγες.
 Βόες καὶ κύνες.
 Τῶν λεόντων ἀνδρότης.
 Τῶν τιγρίδων ὠμότης.
 Τοῖς λέουσι.
 Τοῖς σώμασι.
 Ταῖς σαρκί.
 Ὑδωρ ἢ αἷμα κατὰ τὰς ῥῖνας.
 Κατὰ τὸ στόμα.
 Κατὰ τὰ ὦτα.
 Στήθος λέοντος.
 Πτέρυγας ὄρνιθος.
 Τὸ σῶματε.
 Τὰ λαμπάδε.

CONTRACTED SUBSTANTIVES.

Ἀδελφῶν συμβίωσις.	Τὰ ὄρη.
Τείλους.	Κατὰ τὸ ὕψος.
Ἡ Μέμφις, ἡ τῶν Αἰγυπτίων βασιλέων πόλις.	Τὸ τοῦ Ἀλκιβιάδου ἦθος.
Ἰσχύς καὶ τεῖχος καὶ ὄπλον ἡ φρόνησις.	Πλήθος ἀμαρτιῶν.
Φύσεως κατηγορία.	Πηλέως βρέφος τὸν Ἀχιλ- λέα.
Ἐπὶ βασιλεῖς, εἰς μαρτύριον ἔθνεσιν.	Τὴν αἰδῶ.
Ἀντὶ ἰχθύος ὄφιν.	Τοῖς βασιλεῦσι.
ὑπὸ γονέων.	Τοὺς ἰχθύς.
Ἐπάνω ὄρους.	Τοῖς ἄστεσι.
Τοῦ πελάγους.	Τὼ ἄστεε.
Τηρεὺς ἔποψ.	Τὰ ἄστη.
Βάσιν λέοντος.	Τοῖν ἰχθύοιν.
	Τοῖς δάκρυσι.
	Τὼ γραφέε.

CHAP. II.—SUBSTANTIVES AND ADJECTIVES.

Ἡ ἀληθινὴ φιλία.	Πολλὰς ἀνομοιότητας.
Αἱ πονηραὶ ἐλπίδες.	Ζωὴν αἰώνιον.
Οἱ δάκτυλοι ψυχροί.	Ὁ βίος βραχύς, ἡ δὲ τέχνη
Μικρὰ πρόβατα καὶ κύνες μικροί.	μακρὰ, ὁ δὲ καιρὸς ὀξύς,
Ὅνυχες μέλανες.	ἡ δὲ πείρα σφαλερὰ, ἡ
Πάντα τὰ σκάνδαλα.	δὲ κρίσις χαλεπή.
Οἱ Αἰθίοπες γυμνῆτες.	Τὸν ἀμαθὴ πλούσιον.
Κέρδος αἰσχρόν.	Πρόβατον χρυσόμαλλον.
Τὰ Πυρηναῖα ὄρη.	Τυφλὸν ὁ πλούτος.*
Πολλὰ καὶ μεγάλα πάθη.	Πιστὸν ἡ γῆ, ἀπιστον ἡ θάλασσα.

* See Chap. XXIX. seq.

Τρίκερω καὶ τετράκερω πρό-
βατα.

Πᾶς ὁ βίος ἀσεβοῦς ἐν
φροντίδι.

Βίου δικαίου τέλος καλόν.

Ὁ ζυγὸς χρηστὸς, καὶ τὸ
φορτίον ἐλαφρόν.

Ἐὰν ὁ ὀφθαλμὸς ἀπλοῦς,
ὅλον τὸ σῶμα φωτεινόν.

Δένδρον ἀγαθόν, καρποὺς
πονηροῦς.

Ἡ Καρμανία παμφόρος, καὶ
μεγαλόδενδρος, καὶ ποτα-
μοῖς κατάρρυτος.

Πᾶς ἄνθρωπος φιλόζωος.

Τὸν κακὸν ἄνδρα.

Φίλον ἐταῖρον.

Κακὸν λιμένα.

Κοινὰ πάθη πάντων.

Ἐν ἐσχάταις ἡμέραις.

Ἄνθρωποι φίλαντοι, ἀλα-
ζόνες, γονεῦσιν ἀπειθεῖς,
ἀχάριστοι, ἀκρατεῖς, προ-
πετεῖς, φιλήδονοι.

Οἱ σεμνοὶ τρόποι.

Καλὸν καρπὸν.

Πᾶσαν νόσον καὶ πᾶσαν
μαλακίαν.

Τὴν πυρίπνου Χίμαιραν.

Πολυαύχενον ὕδραν.

Ἐφ' ἡμέρα ἐκάστη.

Ἐσθλῷ ἀνδρί.

CHAP. III. — COMPARATIVES AND SUPERLATIVES.

Τρόπος χρηστὸς ἀσφαλέστερος νόμον.*

Ἦθος κραταιότερον.

Οὐδὲν τυράννου δυσμενέστερον πόλει.

Δεινὸν καὶ χαλεπώτατον.

Τοὺς χεῖρους, τοὺς ἀνοητοτέρους.

Τῶν βελτιόνων.

Τοῖς φρονιμωτέροις.

Τὴν πατρίδα τιμιωτέραν.

Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα.

Μείζων προφήτης.

Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ

Κρείσσω σοφὸς ἰσχυροῦ.

* See Chap. XXII. 4.

Ἀνοίας οὐδὲν τολμηρότερον.

Ἀσφαλὴς ἀμείνων ἢ θρασὺς στρατηλάτης.

Ἐτη πλείω.

Ἐλέφαντες μείζους.

Κρείσσων οἰκτιρμοῦ φθόνος.

Βέλτιον τὸ σῶμα.

Ἡ Βακτριανὴ χώρα εὐδαιμονεστάτη καὶ εὐφορωτάτη.

Ἡ Περσέπολις πλουσιωτάτη τῶν πόλεων.

Οἱ κράτιστοι τῶν ἀνθρώπων, βραχυλογώτατοι.

Ἀεὶ κράτιστον τὸ ἀσφαλέστατον.

Μὴ τὰ ἥδιστα, ἀλλὰ τὰ ἄριστα.

Πολλοὶ ἄριστοι, ἀδυνατώτατοι.

Χαλεπώτατον ἄχθος.

Ἵπνοι μακρότατοι.

Πόλεις ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγισται δὲ καὶ ἐπιφανέσταται τρεῖς, Κνωσσὸς, Γόρτυνα, Κυδωνία.

CHAP. IV.—NUMERALS.

Χίλιοι τῶν Λακεδαιμονίων.

Ἑβδομήκοντα μυριάδας τῶν βαρβάρων.

Ἑβδομηκιστὴ, πρώτη Ολυμπίαδι.

Τὸ δεύτερον ἔτος.

Ἐτη δέκα ἑπτά.

Εἴκοσι τέσσαρα ἔτη.

Ἀπὸ ὀκτοκαίδεκα ἑτέων μέχρι πέντε καὶ τριάκοντα ἑτέων.

Τριῆρεις διακοσίας.

Τριῆρεις πεντήκοντα καὶ ἑκατόν.

Ὀπλῖται μυριάδες τέσσαρες.

Συρακούσιοι σὺν ἑννέα τριήρεσι πρὸς ἑκατόν καὶ πεντήκοντα τὰς τῶν Καρχηδονίων.

Ἐτῶν ἑννευήκοντα πέντε.

Ἐτῶν τεσσάρων καὶ ἑκατόν.

CHAP. V.—PRONOUNS.

Ὁ ἐχθρός σου.

Οὐδεὶς ἡμῶν.

Ἐαυτῷ.

Οὗτος ὁ υἱός μου.

Ἐκαστος ἡμῶν περὶ ἑαυτοῦ.

Τίς ἐξ ὑμῶν ἄνθρωπος.

Ὁ υἱὸς αὐτοῦ.

Πᾶς ὅστις ἐν ἐμοὶ, καὶ γὰρ ἐν
αὐτῷ ἔμπροσθεν τοῦ πα-
τρός μου.

Τίς δὲ οὗτος, περὶ οὗ ἐγὼ
τοιαῦτα.

Διὰ τοῦ ὀνόματος τοῦ Κυ-
ρίου ὑμῶν.

Οἶ.

Σφεῖς.

Σφίν.

Τὸ αὐτό.

Ἐν ὑμῖν σχίσματα..

Ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ
αὐτῇ γνώμῃ.

ὑπὲρ ἡμῶν.

Καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν.

Καὶ ἑριά σοι καὶ ἄρνας.

Οὐδέν τοιοῦτόν σοι.

ὑμᾶς αὐτάς.

Νῶν.

Σφῶν.

Σφῶ.

Ἐ.

Σφῶ.

Σφᾶς.

Σφεῖς.

CHAP. VI.—SIMPLE VERBS NOT CON-
TRACTED, ACTIVE.

PRESENT.

Κλέπτεις.

Καλύπτει.

Λείπουσι.

Ἀγουσι.

Διδάσκεις.

Τρέφει.

Λέγω ὑμῖν.

Ἀρχε.

Λύει.

Φύουσι.

Βάπτεις.

Λέγητε.

Σφῶι τέρπετον.

Τῷ ὀφθαλμῷ βλέπειτον.

Τὰς κληρονομίας ταῖς θυγατράσι λείπουσιν.
 Ἡ ἀγάπη καλύπτει πλήθος ἁμαρτιῶν.
 Καλὸν φύουσι καρπὸν οἱ σεμνοὶ τρόποι.
 Τὴν κεφαλὴν βάπτεις.
 Ἡ εἰρήνη τὸν γεωργὸν τρέφει.
 Ἄρχε σουτοῦ μηδὲν ἦττον ἢ τῶν ἄλλων.
 Ἄει κράτιστον τ' ἀληθῆ λέγειν.
 Σεαυτὸν οὐ διδάσκεις.
 Ψώμιζε αὐτὸν, πότιζε αὐτόν.
 Καὶ ἰδοῦ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα.
 Φεῦγε τὴν ἀδικίαν.
 Δοκίμαζε τοὺς φίλους.
 Τὸ τύπτειν ἐλευθέρους οἱ νόμοι κωλύουσιν.
 Ὅτινα τὸ αὐτὸ λέγητε πάντες.
 Αἱ πονηραὶ ἐλπίδες ἐφ' ἁμαρτήματα ἄγουσιν.
 Δεινὸν καὶ χαλεπώτατον τοὺς χεῖρους τῶν βελτιόνων
 ἄρχειν.
 Διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ
 εὐαγγέλιον, καὶ, θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
 μαλακίαν.
 Ὁ διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις. ὁ κηρύσσων μὴ
 κλέπτειν, κλέπτεις.
 Ὅτινα μὴ μεθύοιεν οἱ πολῖται.

IMPERFECT.

Λιβύης ἐβασίλευε Ἀνταῖος, ὃς τοὺς ξένους ἐφόνευε.
 Τὸ ἀληθὲς ἐβλεπε.
 Θεμιστοκλῆς ἔλεγε.
 Πάντας ἔκτεινον.
 Ὁ Βελλεροφόντης ἔκτεινε τὴν πυρίπνου Χίμαιραν.
 Τουτῷ ἐγραφέτην.
 Οἱ δὲ Ἕλληνες τὴν τε ἵππασίαν αὐτῶν ἐθαύμαζον.

FIRST FUTURE.

Ἔμεῖς πέμψετε.

Σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ;

Τὴν κεφαλὴν βάπτεις, γῆρας δὲ σὸν οὐποτε βάψεις.

Μᾶλλον βλάψεις.

Μενεῖτε ἐν τῇ ἀγάπῃ μου.

Ἐκεῖνος ἐμὲ δοξάσει.

Σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις.

Οὐδέ σ' οἶω ἄφενος καὶ πλοῦτον ἀφύξειν.

Οὐδέ με πείσεις.

Φθίσει σε τὸ σὸν μένος.

Ἡμεῖς πλέξομεν.

Σφῶϊ τέρψεται.

Τοῦτο δὲ καὶ περανῶ.

Τοῦτ' ἤδη λέξω.

Οὐκ ἔτι, Ὁρφεῦ, δρύας, οὐκ ἔτι πέτρας ἄξεις.

FIRST AORIST.

Ὁ κύων ἤρπασε.

Ἀμφω ἐτερψάτην.

Χαίρετε, οὕτω γὰρ ἐδίωξαν τοὺς προφήτας.

Ἡμῖν νεῦρα πρῶην.

Αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας.

Ἀράτω τὸν σταυρὸν αὐτοῦ.

Πέμψον τὰ ὄπλα.

Ἵνα μὴ δουλεύσης.

Οἱ Λάκονες τοὺς κλέψαντας ἐκόλαζον, οὐ διὰ τὸ κλέπτειν.

Ἄν θρέψης.

Θεμιστοκλῆς πρὸς τὸν Εὐρυβιάδην ἔλεγε· Πάταξον μὲν, ἄκουσον δὲ.

Ἰδοῦ, ὁ παῖς μου, ὃν ἡρέτισα.

Μὴ κλείσης τὰ ὦτα πρὸς παιδείαν Κυρίου.

Λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων.

Μὴ θανμάσης ὅτι εἶπόν σοι.

Μείνατε ἐν ἐμοί· καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ καρ-
πὸν φέρει ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ,
οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.

PERFECT.

Ταῦτ' ἐγὼ γέγραφα.

Μείζω τὰ κακὰ πέφυκε.

*Ωρυχέ τις.

Ζεῦξις γέγραφε.

Σφὲ τετύφατον.

*Ἐψάλκαμεν.

Νευεμήκαμεν.

*Ἀμφω ἐβρίφατον.

*Ἐκείνω τετιμήκατον.

Λελέχατον.

PLUPERFECT.

Πολλοὶ ἐγεγράφεισαν.

*Αὐτὸς ἐτετύφεις.

SECOND AORIST.

*Ἐφραδον.

*Ἐγὼ ἔκαμον.

*Ἐτάγομεν.

*Ἐφυγε δὲ Μωσῆς.

Φύγωμεν κολακείας.

*Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν.

*Ἐν Λέρνῃ πολυαύχενον ἔκτανεν ὕδραν.

Χρυσὸν ἀνὴρ ἔλιπε.

*Ὁ Ἡρακλῆς τὸ ρόπαλον αὐτὸς ἔταμεν ἐκ Νεμέας.

Τὸν ἀμαθῆ πλούσιον Διογένης πρόβατον εἶπε χρυσό-
μαλλον.

*Ἐφραδέτην τούτῳ.

Εἰ φράδωμεν.

Πῶς τις ἄνευ θανάτου φύγοι; οὐ φυγεῖν εὐμαρές.

*Ἄν ἴδῃ τις ἐνύπνιον, ἂν εἴπῃ κακῶς.

THE VERB Εἰμί.

*Ἔστι δεσπότης.

*Ἔστι τῶν στρατιωτῶν.

Οἱ Αἰθίοπες γυμνήτες εἰσι καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἔστι μικρὰ πρόβατα καὶ αἴγες, καὶ βόες, καὶ κύνες μικροί.

*Ερμῆς Μαίας υἱὸς, εἰσηγητὴς ἔστι τῆς παλαίστρας, καὶ τῆς ἀπὸ τῆς χελώνης λύρας.

*Ὁ Πήγασος ἵππος ἦν πτηνός.

Οἱ Σπαρτιᾶται δόξης καὶ τιμῆς ἐρασταὶ ἦσαν.

Φύσει δὲ πολλὰ καὶ μεγάλα πάθη ἦσαν ἐν αὐτῷ.

Καὶ ἔσται σημεῖα ἐν ἡλίῳ, καὶ σελήνῃ, καὶ ἄστροις.

Τοῖς σεαυτοῦ πρῶος ἴσθι.

Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι.

*Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. *Ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

*Ἄνδρες δίκαιοι ἔστωσαν σύνδειπνοί σου.

*Ἐὰν ᾖς φιλομαθής, ἔση πολυμαθής.

Μετὰ συνετῶν ἔστω ὁ διαλογισμός σου.

Παῖς ὦν, κόσμιος ἴσθι.

Ζεῦξίς ὁ *Ἡρακλεώτης καὶ Παρβράσιος ὁ *Ἐφέσιος γραφέε ἦσθη.

CHAP. VII.—SIMPLE VERBS NOT CON-TRACTED, PASSIVE.

Πιστεύεται.

Λέγεται.

Κέκριται.

*Ἐφάνη.

*Ἡράγη.

*Ἐπέμφθη.

*Ἐτράφη.

*Ἐγέγραψο.

Τετύψονται.

*Ἐσπάρθη.

*Ἐσκοτίσθη.

*Ἐδοξάσθη.

Ὅρεα χλωρὰ ἐφάνη.

Ἐσκοτίσθη ὁ ἥλιος.

Ὁ Ἀρίων ἐσώθη ὑπὸ δελφίνος.

Ἰάσων ἐπὶ τὸ χρυσοῦν δέρας ἐπέμφθη ὑπὸ Πελλίου.

Ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐξηράνθη.

Ὁ ψεύστης, καὶ ἀληθὴ λέγων, πολλάκις οὐ πιστεύεται.

Τάνταλος διὰ τὴν ἀσέβειαν ἐκολάσθη.

Ἀκακοὶ οὐκ αἰσχυνθήσονται.

Κάλλιστον τοῦτο λέγεται, καὶ λελέξεται.

Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται.

Ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ,
εἰς μαρτύριον αὐτοῖς καὶ ἔθνεσιν.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· Ἐν ᾧ γὰρ κρίματι κρίνετε,
κριθήσεσθε.

Αἱ οὖσαι ἐξουσαὶ ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.

Ἔστε σεσωσμένοι διὰ τῆς πίστεως.

Ὁ μὲν τὸ σῶμα λελυμένος, τὴν δὲ ψυχὴν οὐ λελυμένος,
δοῦλος.

Ἀδικος δικαστὴς μεμολυσμένη συνείδησις.

Ὅλας διὰ κάλλος ὑπὸ Νυμφῶν ἡρπάγη.

Ἐτράφη παρὰ Χείρωνι.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία.

Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου.

Ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων.

Φραδήτωσαν λόγοι.

Ἴνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ.

Ἐν τῷ προνάῳ τῷ ἐν Δελφοῖς γεγραμμένα ἐστὶν ὠφελή-
ματα ἀνθρώποις ἐς βίον. Ἐγράφη δὲ ὑπὸ ἀνδρῶν οἱ
παρ' Ἑλλησι σοφοὶ λέγονται.

Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη
κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογε-
νοῦς υἱοῦ τοῦ Θεοῦ.

CHAP. VIII.—SIMPLE VERBS NOT CONTRACTED, MIDDLE.

- Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ' ἰδρύονται.
 Ἐπορεύοντο σιγῇ.
 Ἡ σάλπιγξ ἐφθέγγετο.
 Ξενοφῶν δὲ ἐπορεύετο.
 Φρονήσιος ἔργον φυλάξασθαι ἀδικίαν.
 Οἱ πολέμιοι ἐτράποντο καὶ ἔφυγον.
 Ἀγεσθαι γυναῖκα θέλει.
 Κυβερνήτου μὲν ἔργον ἀγαθοῦ εἰς τὰς πνευμάτων μεταβολὰς ἀρμόσασθαι.
 Ἐκέλευσε εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον.
 Ἐβουλευσάντο ὅπως ἂν κάλλιστα τοὺς πρόσθεν τύπτοιεν.
 Ἡρξάντο τοξεύειν.
 Συσκευασάμενοι δ' εὐθύς, ἐπορεύοντο διὰ χιόνος πολλῆς.
 Ἐνθα δὴ, τῶν μάντεων τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ.
 Ἡψω τῆς ἐμῆς χειρός.
 Ἐμάχοντο περὶ αὐτῶν.
 Ἐκέλευε σκέψασθαι τί εἴη.
 Τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν.
 Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους.
 Οὐκ ἀκήκοας ;
 Οἱ πλεῖστοι εἰώθασι θηραπεύειν τὰς τῶν ἀρχόντων εὐπραγίας, μᾶλλον ἢ τοὺς ἄρχοντας αὐτοῦς.
 Οὐδεὶς οὕτω μέμνηεν.
 Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
 Τέκνων τέκνα λέλοιπα.

CHAP. IX.—CONTRACTED VERBS, ACTIVE.

Λύκιοι τὰς γυναῖκας μᾶλλον ἢ τοὺς ἄνδρας τιμῶσι.

Τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν.

Ἦ γνώσις φυσιοῖ.

Διὰ τοῦτο καὶ φόρους τελεῖτε.

Ἐγγὺς τὸν θάνατον δηλοῦσι.

Ὁ Χριστὸς ἠγάπησεν ἡμᾶς.

Ζητεῖτε πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ δικαιοσύνην.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.

Ἰάσων ᾤκει ἐν Ἰολκῷ.

Μήποτε δεῖ τῶν κακῶν ἄνδρα φίλον ποιεῖσθαι ἑταῖρον.

Ὁ ἀγαπῶν τὴν ἀδικίαν, μισεῖ τὴν ἑαυτοῦ ψυχὴν.

Ποιήσατε καρποὺς ἀξίους τῆς μετανοίας.

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ · Ἐτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Μήτ' ἀδικεῖν ἐθέλης, μήτ' οὖν ἀδικοῦντα ἐάσης.

Πάντες τοὺς σοφοὺς τετιμήκασι.

Οἱ πρεσβύτεροι οὔτε φιλοῦσι σφόδρα, οὔτε μισοῦσι· ἀλλὰ
φιλοῦσιν ὡς μισήσοντες, καὶ μισοῦσιν ὡς φιλήσοντες.

Ἐλένη, Λήδας καὶ Τυνδάρεω θυγάτηρ, αἰρεῖται τὸν Μενέ-
λεων νυμφίον.

Ὡκεανοῦ καὶ Τηθύος παῖς ἦν Ἰναχος, ἀφ' οὗ ποταμὸς ἐν
Ἀργεὶ Ἰναχος καλεῖται.

Τιμῶσι δὲ ἥλιον καὶ σελήνην, καὶ πῦρ, καὶ ὕδωρ, καὶ γῆν,
καὶ ἀνέμους.

Ἕλληνες ἡγοῦντο τὴν πατρίδα τιμιωτέραν εἶναι τῶν γονέων.

Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων.

Πολλοὶ λαλεῖν ἄριστοι εἰσιν, ἀδυνατώτατοι δὲ λέγειν.

Κωτίλφ ἀνθρώπῳ σιγᾷ χαλεπώτατον ἄχθος.

Ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον.

Οὐκ ἐνόησα.

ἽΟ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστί.

Τιμήσεις τὸν Θεὸν ἄριστα, ὅταν τῷ Θεῷ τὴν διάνοιαν
ὁμοιώσης δι' ἀρετῆς.

Ἀκολουθεῖτω μοι.

ἌΟ ἐωράκαμεν μαρτυροῦμεν.

CHAP. X.—CONTRACTED VERBS, PAS- SIVE.

Ῥᾶον πληροῦσθαι ποτοῦ ἢ σιτίου.

Ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιο-
σύνῃ.

Σόλων ὁ σοφὸς ἐκείνην εἶπεν ἄριστα οἰκεῖσθαι τὴν πόλιν,
ἐν ᾗ τοὺς ἀγαθοὺς συμβαίνει τιμᾶσθαι· κάκιστα δὲ
οἰκεῖσθαι, ἐν ᾗ τοὺς κακοὺς.

Ναζωραῖος κληθήσεται.

Ὅστις ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώ-
σει ἑαυτὸν, ὑψωθήσεται.

Ἀνέρος οὐκ ἄξιον δειλὸν κεκλήσθαι.

Ἡττημένων ἀνδρῶν οὐκ ἐθέλουσιν αἱ γυνῶμαι πρὸς τοὺς
αὐτοὺς κινδύνους ὅμοιαι εἶναι.

Οὐ δικαιωθήσεται ἐν ζυγῷ ἄδικος.

Ἐν τούτῳ νικῶμενος τοῦ νικῶντός ἐστι κρείττων.

Ἀντισθένης ἐρωτηθεὶς εἶπε.

Οἱ δραπεταί, κἂν μὴ διώκωνται, φοβοῦνται· οἱ δὲ ἄφρονες,
κἂν μὴ κακῶς τράττουσι, ταραττονται.

CHAP. XI.—CONTRACTED VERBS, MID- DLE.

Οἱ Αἰθίοπες πόαν σιτοῦνται, κρέασι δὲ χρῶνται, καὶ αἷμα-
τι, καὶ γάλακτι, καὶ τυρῷ.

Σαλμωνεὺς τὴν βροντὴν μιμούμενος, ἔλεγεν ἑαυτὸν εἶναι
Δία.

Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν.

Μηδεὶς καυχάσθω ἐν ἀνθρώποις.

Οἱ μέτρια κτῶμενοι τῶν πλουτούντων εἰσὶν αἰρετώτεροι.

Ἀρετὴν ἐπαινῶν, Θεὸν ἐπαινέσομαι.

Χρῶ τοῖς Θεοῖς· νοῦν ἡγεμόνα ποιοῦ· κτῆσαι καλοκάγαθIAN.

πρεσβύτερον αἰδοῦ· δόλον φοβοῦ· αἰτιῶ παρόντα.

Οὐκ ἔστι πλούσιος ὁ πολλὰ κεκτημένος.

Οὐ μόνοις τοῖς ἀστοῖς ἐχρῶντο Ἀθηναῖοι πρὸς τὰς ἀρχάς.

Χρὴ τοῖς παροῦσιν ἀρκέσεσθαι.

CHAP. XII.—COMPOUND VERBS.

Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι.

Πᾶς ἄνθρωπος φιλόζωος, εἰ καὶ δυστυχεῖ.

Παρακαλῶ ὑμᾶς, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ἢ ἐν
ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ
καὶ ἐν τῇ αὐτῇ γνώμῃ.

Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
συνλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα.

Τὰ Πυρρηναῖα ὄρη, κατὰ τὸ ὕψος καὶ κατὰ τὸ μέγεθος,
ὑπάρχει διάφορα τῶν ἄλλων.

* Ἀ δεῖ παρῶν φρόντιζε, μὴ παρῶν ἀπῆς.

Οὐδὲν ἢ μάθησις, εἰ μὴ νοῦς παρῇ.

Δειλοὶ ἄνδρες ἐν μάχῃ ἀπεισι, κἂν παρῶς ὁμῶς.

* Ἀλήθεια παρέστω σοι καὶ ἐμοί.

Χεῖλη ἀληθινὰ κατορθοῖ μαρτυρίαν.

Περιπατεῖτε ἐν ἀγάπῃ.

Μὴ συνδείπνει ἀνδρὶ βασκάνῳ.

Κακοὶ ἂν εὐτυχῶσι, κακῶς ζῶσιν.

Σχολαστικὸς, ἱατρῷ συνατήσας, Συγχώρησόν μοι, εἶπε,
ὅτι οὐκ ἐνόησα.

Ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες.

Ἡ ἀλήθεια τὴν γῆν κατέλιπε.

Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ.

Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

Τῷ οἱ, ἀποκριθέντε, ἐναντίῳ ὁρμηθήτην.

Οὐ δίκαιον ἀτιμᾶσαι πτωχὸν συνετόν.

Φίλους εὐσέβει· τῷ δυστυχοῦντι μὴ ἐπιγέλα· μὴ ἐπιθύμει ἀδύνατα· θεραπείαν ζητεῖ· φρόνησιν ἀγάπα· πένης ὦν, πλουσίοις μὴ ἐπιτίμα, ἦν μὴ μέγα ὠφελῆς· μελέτα τὸ πᾶν· φίλοις βοήθει· ἀλύπως βίου.

Ὁ Ἰησοῦς κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ.

Λοιδορούμενοι, εὐλογοῦμεν· βλασφημούμενοι, παρακαλοῦμεν.

Ὁ Μαρσῦας διαμιλληθεὶς τῷ Ἀπόλλωνι περὶ μουσικῆς, καὶ νικηθεὶς, ἐδάρη εἰς τιμωρίαν.

Ἐνδυναμοῦσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Κῦρος δὲ μετεπέμπετο Σύννεσιν πρὸς ἑαυτόν.

Ἀπαρνησάσθω ἑαυτόν.

Οὐκ ἔστι πλούσιος ὁ πολλὰ κεκτημένος, ἀλλ' ὁ μηδενὸς ἀπορούμενος.

Ὁ Λεωνίδας ἀντέγραψε.

Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας.

Τάνταλος ἐκολάσθη, καταχθεὶς εἰς τὸν Τάρταρον.

Ὁ δὲ ἀπειθῶν, ἀποτμηθεὶς κεφαλὴν καὶ βραχίονα ῥίπτεται.

Πάντες οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.

Μὴ φοβηθῆτε αὐτούς· οὐδὲν γάρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται.

Τὰ ἀνδράποδα τῇ κουρᾷ διεκέκριτο τῶν ἐλευθέρων.

Ὁρφεὺς τέθαιπται περὶ τὴν Πιερίαν, διασπασθεὶς ὑπὸ τῶν Μαινάδων.

CHAP. XIII.—VERBS IN *μι*, ACTIVE.

Σώματος ἰσχύς, ἄνευ λογισμοῦ, ψυχὴν οὐδέν τι ἀμείνω
τίθησι.

Τοσοῦτον εἰς ἀρετὴν προσθήσεις.

Λαῖος τὸν υἱὸν ἐκβεῖναι δίδωσι νομεῖ· ἀλλ' οὗτος ἐξέθηκεν
εἰς Κιθαιρῶνα.

Τῆς ἀρετῆς ἰδρώτα θεοὶ προπάροιθεν ἔθηκαν.

Φιλοχρηματίαν πλοῦτος οὐχ ἴστησι.

Τοὺς μὲν κενοὺς ἀσκοὺς τὸ πνεῦμα διίστησι, τοὺς δὲ ἀνοή-
τους ἀνθρώπους τὸ οἶημα.

Ὁ Περικλῆς ἐννέα τρόπαια ἔστησεν ὑπὲρ τῆς πόλεως.

Οὐχ ὁ ἑαυτὸν συνιστῶν, ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ
Κύριος συνίστησιν.

Ἐν πλήθει πρεσβυτέρων στήθι.

Ἐσθλῷ ἀνδρὶ ἔσθλα καὶ διδοὶ Θεός.

Μήτε δίδετε τόπον τῷ διαβόλῳ.

Κύριος ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

Ὅρατε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῶ.

Ἀπόδοτε πᾶσι τὰς ὀφειλάς.

Ὅμοίως ἐπισφαλὲς μαινομένῳ δοῦναι μάχαιραν, καὶ
μοχθηρῷ δύναμιν.

Ἐν τῷ κόσμῳ αἰτοῦμεν τοὺς θεοὺς ἃ μὴ δίδουσι, καὶ ταῦτά
πολλῶν ὄντων, ἅγε ἡμῖν δεδώκασιν.

Ῥώννυσιν μὲν οἶνος σῶμα, τὴν δὲ ψυχὴν λόγος Θεοῦ.

Οἱ πολλοὶ τοῖς ἀνθρώποις τὸ εὐόρκους εἶναι παραινοῦσιν·
ἐγὼ δὲ, καὶ εὐπετῶς ὁμνῦναι οὐχ ὅσιον ἀποφαίνομαι.

Ἔνεκα χρημάτων μηδαμῶς θεοὺς ὁμόσης.

Ὡσπερ ὕδωρ πολέμιόν ἐστι πυρὶ, οὕτως ἀμετρία οἴνου
λογισμὸν κατασβέννυσιν σώφρονα.

Ὁ τὴν ἡμέραν διδοὺς, καὶ τὰ εἰς ἡμέραν σοι δώσει.

Ποτὸν μὲν ἔσβεσεν τὴν ποτοῦ ὄρεξιν· φιλαργυρίαν δὲ οὐ
σβέννυσιν ἀργύριον ἢ χρυσίον.

Δεινὸν τέκνων φίλτρον ἔθηκε Θεὸς ἀνθρώποις.

Ἦδωρ ἐπὶ τοὺς πόδας μου οὐχ ἔδωκας.

Ἰππόνικος ἀνδριάντα ἀνέστησε τῇ πατρὶδι ἀνάθημα.

Μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ ;

Δός μοι.

Λαὸν στήσον παρ' ἐρινεόν.

CHAP. XIV.—PASSIVE.

Ὀλυμπίασι, κοτίνου στέφανος ἄθλον ἐδίδδοτο τῷ νικήσαντι.

Ὡσπερ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

Κλεάνθης ἔλεγεν “ εἰ τέλος ἐστὶν ἡδονή, πρὸς κακοῦ τοῖς ἀνθρώποις τὴν φρόνησιν δίδοσθαι.”

Φῶς ἀσεβῶν σβέννυται.

Πίστις εἰς τὸν αἰῶνα σταθήσεται.

Παραδοθήσεσθε, καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν.

Τειρεσίαν μάντιν ὑπ' Ἀθηνᾶς φασι τυφλωθῆναι.

Οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

Ἀλέξανδρος, νοσήσας μακρὰν νόσον, ὡς ἀνέβρωσεν, οὐδὲν ἔφη διατεθῆναι χεῖρον.

Ὁ Ζεὺς, ἐς τὴν Κρήτην ἐκτεθεὶς, ὑπ' αἰγὸς ἀνετράφη.

Φιλόξενος παρεδόθη ὑπὸ Διουνσίου εἰς τὰς λατομίας, διὰ τὸ φανλίζειν τὰ ποιήματα αὐτοῦ.

Ἀνδρομέδα προετέθη βορὰ θαλασσίῳ κῆτει.

Ἀσεβῶν λύχνος σβεσθήσεται.

Σωκράτης ἔλεγε, δεῖν ποοσδιατίθεσθαι τὸ σῶμα, ὃν χρὴ τρόπον.

CHAP. XV.—MIDDLE.

‘Ο Σόλων Ἀθηναίοις τὸν νόμον ἔθετο, καθ’ ὃν φονεύειν ἐκάστω τὸν ἑαυτοῦ παῖδα ἐπέτρεψε.

Ἐτεοκλῆς καὶ Πολυνείκης περὶ τῆς βασιλείας συντίθενται πρὸς ἀλλήλους.

Ἀποθώμεθα τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός.

Πάντες παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

Ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν, ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ.

Ἀντίγονος ἐρωτηθεὶς πῶς ἂν τις ἐπιθεῖτο τοῖς πολεμίοις, εἶπεν· “Ἡ δόλφ, ἡ βία· ἡ ἀμφαδὸν, ἡ κρυφηδόν.”

Δεῖ τὸν ἀγαθὸν ἐπιδείκνυσθαι, ἐν μὲν τοῖς λόγοις, ἀ φρονεῖ· ἐν δὲ τοῖς ἔργοις, ἀ ποιεῖ.

Ἀριστόν ἐστι πάντα ἐπίστασθαι καλὰ.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλὰς ἀνομοιότητας ἀποδείξατο.

Ἦδη νῦν αἰδῶς μὲν ἐν ἀνθρώποισιν ὄλωλεν.

CHAP. XVI.—VERBS IN μι, PROMISCUOUS EXERCISE.

Παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

Ποιητικῆς ἀπάσης Ἀργεῖοι τὰ πρῶτα Ὀμήρῳ ἔδωκαν, δευτέρους δὲ αὐτοῦ ἐτίθεντο πάντας.

Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

Οὐ ζῶσιν, οἳ τι μὴ συνιέντες σοφόν.

Ὁ Ἀνάχαρσις περιήει τὴν Ἑλλάδα ἐν κύκλῳ.

* Ἄν ἀφῆτε τοῖς ἐχθροῖς ὑμῶν, ἀφεθήσεται ὑμῖν· διὰ γὰρ τοῦτο ἐδιδάχθημεν λέγειν· “Ἄφες ἡμῖν, καθὼς ἀφίεμεν.”

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Οἱ Λουσιτανοὶ παιᾶνας ᾄδουσιν, ὅταν ἐν μάχῃ ἐπίωσι τοῖς πολεμίοις.

* Ἀρίστιππος ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς πλουσίων θύρας ἴασιν, οἱ δὲ πλούσιοι ἐπὶ τὰς (θύρας) τῶν φιλοσόφων οὐκέτι, ἔφη· “Ὅτι οἱ μὲν ἴασιν ὧν δέονται, οἱ δὲ οὐκ ἴασιν.”

Οἱ Ἀθηναῖοι αὐτόχθονες ἔφασαν εἶναι.

CHAP. XVII.—IRREGULAR OR DEFECTIVE VERBS.

Μάνθανε, ὦ νεανία, τὴν σοφίαν.

* Ἡ τρυφή ἀδικίαν καὶ πλεονεξίαν τίκτει.

Δι’ ἀρετῆς καὶ συνηθείας καὶ χρείας ἡ ἀληθινὴ φιλία γίγνεται.

* Ἔστι δεσπότου ἐπιμέλεσθαι τῶν οἰκετῶν.

* Ἔστι τῶν στρατιωτῶν περὶ τῶν πολιτῶν μάχεσθαι.

Ζεὺς λαγχάνει μὲν τὴν ἐν οὐρανῷ δυναστείαν, Ποσειδῶν δὲ τὴν ἐν θαλάσῃ, Πλούτων δὲ τὴν ἐν ᾄδῃ.

Θεόκριτος, ὁ βουκολιαστὴς, ἀκουστῆς γέγονε Φιλητοῦ.

Γλαῦκος, ὁ Σισύφου υἱός, ὑφ’ ἵππων κατεβρώθη.

Πρόκνη ἐγένετο χελιδών.

* Ἡ Σφίγγα εἶχε πρόσωπον μὲν γυναικός.

* Ἡ Μέμφις, ἡ τῶν Αἰγυπτίων βασιλέων πόλις, ἔχει ἱερέας τοῦ Ἀπιδος.

* Ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην.

᾽Ω ξεῖν', ἄγγειλον Λακεδαιμονίοις, ὅτι τῇδε

Κείμεθα, τοῖς κείνων πειθόμενοι νομίμοις.

᾽Εκ νεφέλης φέρεται χιόνος μένος ἥδὲ χαλάζης.

Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματος μου, ἑκατονταπλασίονα λήψεται, καὶ ζῶην αἰώνιον κληρονομήσει.

Οὐδεὶς ἀποθνήσκει.

Οἱ εὐνοοῦντες τῶν ἀνθρώπων, κἂν πένητες ᾧσι, δύνανται ἐν καιρῷ καὶ δυνάστας ὠφελεῖν.

᾽Επειδὴ ὁ Ἀλκιβιάδης εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουε διδασκάλοις ἐπεικῶς, τὸ δ' αὐλεῖν ἔφευγεν, ὥς ἀγεννὲς καὶ ἀνελεύθερον.

Εἰ ἀληθὲς ἔβλεπεν, οὐκ ἂν ὅλως ἠθέλεν αὐτὸ βλέπειν.

Γινωσκέτω ὅτι, ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου.

Οὐκ ἀκήκοας οἷα Ἑρακλῆς ὑφ' Ἑρας πέπονθε;

Δαναὸς τοὺς Αἰγύπτου παῖδας δεδιώς, εἰς Ἄργος πέφευγε.

᾽Οστις ἐτέρους δέδιδε, δοῦλός ἐστι.

᾽Ο τύχη βίος συμπεπλεγμένος, ἔοικε χειμάρρῳ ποταμῷ.

Οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος.

᾽Εὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.

᾽Ινα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζῶην αἰώνιον.

Οὐκ οἶδας σὺ τὰ συμφέροντα ἀνθρωπε.

Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.

᾽Εν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε.

Ἀνθρώπους μὲν ἴσως λήσεις, ἄτοπόν τι ποιήσας.

Οὐ λήσεις δὲ Θεοὺς, οὐδὲ λογιζόμενος.

Σχολαστικὸς θέλων τὸν ἵππον αὐτοῦ διδάξαι μὴ τρώγειν πολλὰ, οὐ παρέβαλεν αὐτῷ τροφάς. Ἀποθανόντος δὲ

τοῦ ἵππου τῷ λιμῷ, ἔλεγε· “Μέγα ἐζημιώθην· ὅτε γὰρ ἔμαθε μὴ τρώγειν, τότε ἀπέθανεν.

Ὁ Περσεὺς ἀφικόμενος εἰς Αἰθιοπίαν, ἧς ἐβασίλευσε Κηφεὺς, εὔρε τὴν τούτου θυγατέρα Ἀνδρομέδαν παρακειμένην θαλασσίῳ κήτει.

Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀποβαλὼν, ἀνδρείοτατα τὸν θάνατον αὐτῶν ἤνεγκε.

Οὐδὲν εἰσηνέγκαμεν εἰς κόσμον· δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.

Δημᾶδης τοὺς Ἀθηναίους εἵκαζειν αὐλοῖς, ὧν εἴ τις ἀφέλοι τὴν γλῶτταν, τὸ λοιπὸν οὐδέν ἐστι.

Τῇ ἀβουλίᾳ αὐτῶν ἀλίσκονται παράνομοι.

Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνους λήψεσθε.

Τεθνάναι πολλῷ κρεῖττον, ἢ δι’ ἀκρασίαν τὴν ψυχὴν ἀμαυρῶσαι.

Ζήνων, ὡς ἤδη γέρων ὢν πταίσας κατέπεσεν.

Φρίξος μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ, καὶ ἀναβὰς σὺν αὐτῇ ἐπὶ κριὸν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον πόντον.

Χρυσὸν ἀνὴρ, ὁ μὲν εὔρεν, ὁ δ’ ὤλεσεν· ὧν ὁ μὲν εὐρώσῃ, ῥίψεν· ὁ δ’ οὐχ εὐρώσῃ, λυγρὸν ἔδησε βρόχον.

Ἀπέθανεν ἡ Εὐρυδίκη, δηχθεῖσα ὑπ’ ὀφews.

Γεωργὸς, χειμῶνος ὥρα ὅφιν εὐρῶν ὑπὸ κρύους πεπηγότα, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ ἐκείνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξέ τὸν εὐεργέτην.

Οὐκ ὁμείσθε τῷ ὀνόματί μου ἐπ’ ἀδίκῳ, καὶ οὐ βεβηλώσετε τὸ ὄνομα Κυρίου τοῦ Θεοῦ ὑμῶν.

Ὁλιγόψυχον ἄνδρα τίς ὑποίσει;

CHAP. XVIII.—GENERAL RECAPITULATION OF VERBS.

Ἐπαμινώνδας ἕνα εἶχε τρίβωνα· εἰ δέ ποτε αὐτὸν εἰς γυμνασίον ἐδίδω, αὐτὸς ὑπέμενεν οἴκοι δι' ἀπορίαν ἐτέρου.

Λοιδορούμενός τις ὑπὸ τινος φαλακροῦ, εἶπεν· “ Σὲ μὲν οὐχ ὑβρίσω, τὰς δὲ τρίχάς σου ἐπαινέσω, ὅτι κακὸν ἐξέφυγον κρανίον.”

Ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι τὸ τοῦ Θεοῦ Εὐαγγέλιον εὐηγγελισάμην ὑμῖν ; Κλεόβυλος μάλιστα σωφρονεῖν ἔφη τὴν πόλιν, ὅπου τὸν ψόγον μᾶλλον οἱ πολιτευόμενοι δεδοίκασιν, ἢ τὸν νόμον.

Πολλοὶ ἤδη μείζω κακὰ πεπόνθασιν ὑπὸ τῶν διαβολῶν, ἢ τῶν πολεμίων· καὶ πολλοὶ ἤδη μείζω ἠδίκηνται ὑπὸ τῶν ὤτων ἀσθενείας, ἢ ὑπὸ τῆς τῶν ἐχθρῶν ἐπιβουλῆς.

Δημοσθένης πρὸς κλέπτην εἰπόντα· “ Οὐκ ᾔδειν ὅτι σὸν ἔστιν.” “ Ὅτι δὲ, ἔφη, σὸν οὐκ ἔστιν ᾔδεις.”

Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Ἡδονὴν φεύγε· μὴ πολλὰ λάλει· μὴ ἀπειλεῖ τοῖς ἐλευθέροις· ζημίαν αἰροῦ μᾶλλον ἢ κέρδος αἰσχροῦ· μὴ σε διαβαλλέτω λόγος πρὸς τοὺς πίστεως κεκοινωνηκότας· μὴ προσδέχου τὸ φαῦλον· μέτρῳ χρώ. Ἐπου Θεῷ· γινῶθι μαθὼν· λαβὼν ἀπόδος· νόμῳ πείθου· προγόνους στεφάνου· θνήσκε ὑπὲρ πατρίδος.

Τηροῦμεν τοὺς ἁμαρτωλοὺς, οὐχ ἵνα πενθήσωμεν, ἀλλ' ἵνα ὀνειδίσωμεν· οὐδ' ἵνα θεραπεύσωμεν, ἀλλ' ἵνα προσπλήξωμεν.

Μίσει τὸ ταχὺ λαλεῖν, μὴ ἁμαρτίας.

Βραδέως ἐγχείρει· ὃ δ' ἂν ἄρξῃ, διαβεβαιού.

Δυστυχῶν, κρύπτε, ἵνα μὴ τοὺς ἐχθροὺς εὐφρανῇς.

Πιστοὺς ἡγοῦ, μὴ τοὺς ἐπαινοῦντας πᾶν ὃ τι ἂν ποιῇς καὶ λέγῃς, ἀλλὰ τοὺς τοσ ἁμαρτανομένοις ἐπιτιμῶντας. Τίς ἂν ἦττον φοβοῖτό τι, ἢ θαρσοίῃ μάλιστα, ἢ ὅστις αὐτῷ μηδὲν συνειδείῃ κακόν;

Δός τι, καὶ λάβοις τι.

Δημοσθένης, πυνθανομένου τινὸς πῶς ἂν τις ἑαυτοῦ διδάσκαλος γένοιτο. “Εἰ ὑπὲρ ὧν ἐπιτιμᾷ τοῖς ἄλλοις, ἔφη, καὶ ἑαυτῷ ἐπιτιμῶῃ μάλιστα.”

Μάλιστα ἂν εὐδοκιμοίῃς, εἰ φαίνοιο ταῦτα μὴ πράττων, ἀ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῶῃς.

Ἰσοκράτης εἶπεν, ὅτι τὸν χρηστὸν καὶ ἄγαθον ἄνδρα δεῖ τῶν μὲν προγεγενημένων μεμνήσθαι, τὰ δὲ ἐνεστώτα πράττειν, περὶ δὲ τῶν μελλόντων φυλάττεσθαι.

Πλάτων πρὸς τὸν ἀεὶ ζητοῦντα χρηματίζεσθαι. “ὦ πονηρέ, εἶπε, μὴ πειρῶ τὴν κτήσιν αὖξιν, ἀλλὰ τὴν ἐπιθυμίαν μειῶσαι.”

Ἀμεινον τὸ ἐλεγχθῆναι τοῦ ἐλέγξαι νομίζω· ὅσῳ ἁμεινόν ἐστι τὸ ἀπαλλαγῆναι κακοῦ, τοῦ ἄλλον ἀπαλλάξαι.

Συστρέψαντος τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θερμῆς ἐξελθοῦσα, καθῆψε τῆς χειρὸς αὐτοῦ. Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· “Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη (τοῦ Θεοῦ) ζῆν οὐκ εἴασεν.” Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺν δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι, ἔλεγον θεὸν αὐτὸν εἶναι.

PART II.

THE Second Part illustrates the principal Rules of general Syntax, and in particular those Rules common to the Greek and Latin languages.

CHAP. XIX.—THE NOMINATIVE.

RULE 1.—*The Verb agrees with its Nominative case in Number and Person ;*

2.—*The nominative, when a Personal Pronoun, is often understood ;*

3.—*Impersonal Verbs have no Nominative before them.*

4.—*Sometimes an Infinitive Mood or a sentence stands as the Nominative, and in this case the Adjective referring to it is put in the neuter gender ; as,*

5.—*The Verbs Substantive τυγχάνω, εἰμι, ὑπάρχω, γίγνομαι, and among the Poets, πέλω, πέλομαι, τελέθω, κύρω, with Verbs passive of calling, and Verbs of gesture, require a nominative on both sides.*

Note.—As in Latin another case may precede and follow.

6.—*A Noun of Multitude singular may have a Verb plural.*

- 1.—Οἱ θεοὶ φιλοῦσιν, *the gods love.*
 - 2.—Τρέχω, *I run.*
 - 3.—Δεῖ, *it behoves.*
 - 4.—Τὸ τεθνάναι οὐδὲν δεινόν ἐστι, *to die is nothing dreadful.*
 - 5.—Οὐκ εἰμὶ ἀπόστολος ; *am I not an apostle ?*
Οὐ μοι εἶναι πλουσιωτέρω συμβαίνει, *it does not happen to me that I am richer.*
 - 6.—Ὁ δῆμος ἀνδριάντα ἀνέστησαν, *the people erected a statue.*
-
- 1.—Ὁ βασιλεὺς ἔλεγε.
 - 2.—Ἐμαθὼν ὅτι ἀπέθανες.
 - 3.—Οὐκ ἔξεστιν, εἶπεν, ἐν πολέμῳ δις ἁμαρτάνειν.
 - 4.—Τὸ ἐξ ἀνθρώπων ἀπελθεῖν, εἰ μὲν θεοὶ εἰσω, οὐδὲν δεινόν.
 - 5.—Ἔστιν ἡ σιγὴ γέρας.
Γλώσσης ἀκόλασία ἐστὶν ἡ ἀδολεσχία.
 - 6.—Ὅταν ἡ ἀναγωγὴ ἐγένετο ἐς τὴν Σικελίαν, ξυνεπεύχοντο ὁ ὄμιλος ἐκ τῆς γῆς.

CHAP. XX.—SUBSTANTIVE AND ADJECTIVE.

- RULE 1.**—*The Adjective, Participle and Pronoun agree with their Substantive in gender, number and case ;*
- 2.**—*Sometimes the Adjective is put in the neuter gender to agree with the word πράγμα, χρῆμα (thing), or μέρος (a part) &c. understood :—(so negotium is understood in Latin) : as,*
- 1.—Γέρας ἀκίνδυνον, *a gift without danger.*
 - 2.—Τὸ λαμπρὸν, *splendour.*

- 1.—'Εὰν καλὸν ἔχῃς σῶμα καὶ ψυχὴν κακὴν, καλὴν ἔχεις
ναῦν καὶ κακὸν κυβερνήτην.
'Αποθνήσκει νέος.
- 2.—Τὸ λαμπρὸν πάνν οὐκ ἔστιν ἄνευ κινδύνων.
Εἰ θνητὸς εἶ, βέλτιστε, θνητὰ καὶ φρόνει.
Μὴ ἐν πολλοῖς ὀλίγα λέγε, ἀλλ' ἐν ὀλίγοις πολλὰ.

CHAP. XXI.—THE RELATIVE.

RULE.—*The Relative agrees with its Antecedent in Gender, Number and Person ; as, τὰ ἔργα ἃ ἐγὼ ποίω, the works which I do.*

*Ον οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.

*Εν Τήνῳ κρήνη ἐστίν, ἥς τῷ ὕδατι οἶνος οὐ μίγνυται.
Χρυσὸν ἀνὴρ εὐρὼν ἔλιπε βρόχον· αὐτὰρ ὁ χρυσὸν

*Ον λίπεν οὐχ εὐρὼν, ἦψεν δὲ εὖρε βρόχον.

*Επὶ Κέκροπος, φασίν, ἔδοξε τοῖς θεοῖς πόλεις καταλαβέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἕκαστος. Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαλνῇ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν, ἣν νῦν Ἐρεχθίδα καλοῦσι· Μετὰ δὲ τοῦτον ἦκεν Ἀθηνᾶ, καὶ ἐφύτευσεν ἑλαίαν, ἣ νῦν ἐν τῷ Πανδροσιῳ δέικνυται.

RULE 2.—*The Relative between two Antecedents of different numbers or genders sometimes agrees with the latter.*

Τὸ ζῶον ὃς κροκόττας παρὰ Αἰθίοψι λέγεται, μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου.

Note.—*An Adjective, Participle, or Relative may agree with the Primitive understood in the Possessive.*

Δαῖρ ἐμὸς ἔσκε κυνώπιδος.

CHAP. XXII.—THE GENITIVE.

RULE.—*The Genitive is the latter of two Substantives signifying different things.*

(Note) 1.—*Two Substantives referring to the same thing are put in the same case, and this is called apposition.*

(Note) 2.—*The Genitive, as in Latin, is sometimes changed into the Dative.*

2.—*The Genitive is used after Adjectives signifying Desire, Knowledge, Ignorance, Merit (as worthy, unworthy, &c.) Plenty and Want, and to express the quality or matter; and almost all verbal adjectives in ικος, which express a faculty or aptitude.*

—*Also after Partitive words, Comparatives and Superlatives; and an Adjective in the neuter gender;*

4.—*Also after the comparative degree, when ἢ, than, is omitted;*

5.—*Also after εἰμι and γίγνομαι, when they imply Possession, Duty, Office;*

6.—*Also after Verbs of Remembering and Forgetting, (which often take an accusative,) and Verbs of accusing, &c., to signify the crime or charge, and Verbs of esteeming;*

7.—*Also after Verbs of Abounding, Filling, Wanting, and Depriving;*

8.—*Also after Adverbs of Time, Place, and Quantity: as,*

1.—Μήτηρ τοῦ λιμοῦ, *the mother of famine.*

2.—Τόπος θεᾶς ἁγίας, *a place worthy of a goddess.*

- 3.—Νικῶν πρώτη καὶ ἀρίστη, *the first and best of victories.*
- 4.—Ἡ ἀρετὴ πλούτου μὲν κρείττων, *virtue is better than wealth.*
- 5.—Ἐστὶ τοῦ φωτὸς, *it is the quality of light.*
- 6.—Μνησai πατρὸς σεῖο, *remember thy father.*
Τυδέα δ' οὐ μέμνημαι, *I do not remember Tydeus.*
- 7.—Δεῖσθαι χρημάτων, *to want money.*
- 8.—Ὅποτε τοῦ ἔτους; *at what time of the year?*

- 1.—Ὕπνος ἐστὶν εἰκὼν θανάτου, αἰσθήσεων ἀργία.
Μήτηρ ἐστὶν ἡ ἀργία τοῦ λιμοῦ, ἀδελφὴ δὲ τῆς κλοπῆς.
Ὅρεξις κτήσεως, ἀρχὴ πλεονεξίας.
Ἡ φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν ταῖς τύχαις.
- 2.—Ἐννοῶ ὅτι ἐξεληλύθασιν μὲν σὺν ἡμῖν, οἱ μὲν καὶ βελτίονος, οἱ δὲ καὶ μέλονος ἄξιοι.
Ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν.
Ὁ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἄξιος ἐπαίνου.
Ἡ μὲν τύχη αὐτοῖς χρήματα, καὶ δόξαν, καὶ φίλους ἐνεχείρισεν· οἱ δὲ σφᾶς αὐτοὺς ἀναξίους τῆς ὑπαρχούσης εὐδαιμονίας κατέστησαν.
Ὁ Διογένης ἔφη μὴ δεῖν ζητεῖν τοὺς ἀνθρώπους, εἴ τινες ἐκ μεγάλων πολέων εἰσιν, ἀλλ' εἰ μεγάλης πολέως ἄξιοι.
Καθέζεται δὴ ὁ θεὸς ἐν θρόνῳ χρυσοῦ* πεποιημένος καὶ ἐλέφαντος. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσιν . . . χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ, καὶ ἱμάτιον ὡσαύτως ἐστὶ.

* Obs.—Ἐκ or ἀπὸ is often prefixed; as, ἐκ or ἀπὸ χρυσοῦ, &c.

Παρασκευαστικὸν τῶν εἰς πόλεμον τὸν στρατηγὸν εἶναι χρῆ, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις.

- 3.—Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, λέγοντες· τί οὗτος οὕτω βλασφημεῖ;

Τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν αὐξανομένην ὁρᾷς, τὴν δὲ τῶν πολεμίων μειουμένην.

ἌΟ γὰρ ἔστι χεῖριστον αὐτῶν ἐκ τοῦ παρεληλυθότος χρόνου, τοῦτο πρὸς τὰ μέλλοντα βέλτιστον ὑπάρχει.

- 4.—ἌΟστις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν, Μείζον προσάπτει τῆς νόσου τὸ φάρμακον, Ἰατρός ἐστιν οὐκ ἐπιστήμων κακῶν.

Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

Ἐν μὲν πολέμῳ πρὸς ἀσφάλειαν σίδηρος χρυσοῦ κρείττων.

Βίου πονηροῦ θάνατος εὐκλεέστερος.

- 5.—Ἔστι δεσπότου.

Ἔστι τῶν στρατιωτῶν περὶ τῶν πολιτῶν μάχεσθαι.

Φρονίμου μὲν ἔστιν ἀντιτάσσειν ταῖς ἡδοναῖς, ἄφρονος δὲ δουλεύειν.

Θεοῦ μὲν ἔστι πράττειν ἃ βούλεται· ἀνθρώπου δὲ τὰ δέοντα προθυμείσθαι.

Καὶ παιδός ἔστιν ἀρετὴ, καὶ πρεσβύτου, καὶ ἀνδρός, καὶ γυναικὸς, καὶ ἄρχοντος, καὶ ἰδιώτου, καὶ δεσπότου, καὶ θεράποντος.

Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς.

Ἦν ὑμῶν αὐτῶν ἐθελήσητε γενέσθαι, τὰ κατερῥαθυμημένα πάλιν ἀναλήψεσθε.

- 6.—Τῶν ἀπόντων φίλων μέμνησο πρὸς τοὺς παρόντας.

Εἰ μεμνησθαι δεῖ ἁμαρτημάτων, τῶν οἰκείων δεῖ μεμνησθαι μόνον. ἂν τῶν οἰκείων μνημονεύσωμεν, οὐδέποτε τὰ ἀλλότρια λογούμεθα.

Τῆς εὐποιίας καὶ τῆς κοινωνίας μὴ ἐπιλανθάνεσθε.
Λευκανοὶ δικάζονται ἀλλήλοις, ὥσπερ ἄλλου τινὸς
ἀδικήματος, οὕτω καὶ ἀσωτίας καὶ ἀργίας.

Ἐλάττονός * σε πεποίηκα.

Περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν
τοῖς παῖσι καταλιπεῖν.

Τὸν υἱὸν περὶ πλείστου ποιεῖται.

7.—Πύρρος πρὸς τὸν ὑπισχνούμενον τὰ τακτικὰ διδάξειν,
ἐν δὲ παρατάξει οὐδέποτε γεγυῖα, οὐκ ἔφη,
δεῖσθαι ἀπερισταλπίκτου στρατηγοῦ.

Τυρὸν εἶχον, οὐκ ἐδεόμην ὄψου.

Οἱ Λακεδαιμόνιοι ἀπεστερήθησαν τῆς ἐν τοῖς Ἑλλησι
δυναστείας.

Διὰ τούτους στερήσεται τῆς πόλεως.

8.—Γενέσθαι μυθολογοῦσι τῆς Κόρης τὴν ἀρπαγὴν ἐν τοῖς
λειμῶσι, τοῖς ἄγχι τῆς Ἑννης. Ἔστι δ' ὁ τόπος
οὗτος πλησίον μὲν τῆς πόλεως, καὶ θέας ἄξιος.

Ἐξω ὀργῆς, πᾶς ἀνὴρ σοφώτερος.

Δεῖ ἐμπροσθεν εἶναι τῶν πράγματων.

CHAP. XXIII.—THE DATIVE.

RULE 1.—The Dative is used after Adjectives signifying Likeness, Unlikeness, (these have sometimes a Genitive,) Advantage, Disadvantage, Relation—and after Adverbs derived from such Adjectives; and after Verbal Adjectives in τος ;

2.—The Dative is used after Verbs of Giving, Telling, Ordering, Comparing, Trusting, Obeying, Resisting, Benefiting, Injuring, Pleasing,

* περὶ is usually expressed as περὶ ἐλάττονος, &c.

Advising, Blaming, Threatening, being Angry, &c.; after the Verb εἶμι in the sense of Having; and Verbs compounded with the Prepositions σὺν and ἐπὶ, (those with ἐπὶ take also an Accusative and Genitive;) as,

- 1.—Φοβερὸς κακοῖς, *alarming to the wicked.*
- 2.—Στρατιώταις διέδωκε, *he distributed to the soldiers.*

Note.—Verbs of Assisting, Benefiting, and Injuring, govern the Dative and the Accusative; but ἀρήγειν, to aid; ἀμύνειν, to assist; ἀλεξεῖν, to ward off; βοηθεῖν, to run to help; ἐπικουρεῖν, to be an ally to; λυσιτελεῖν, to profit, to pay the cost of, take only the Dative.

- 1.—Οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως.
 Τοῖς πάθεσιν ἀκολουθητικὸς ὁ νέος ἔστι.
 Ἐγγηγορότες ἄρχοντες ἐν πόλεσι νύκτωρ, φοβεροὶ μὲν κακοῖς, πολεμίοις ἅμα καὶ πολίταις· ἀγαστοὶ δὲ καὶ τίμιοι τοῖς δικαίοις τε καὶ σόφροσιν· ὠφέλιμοι δὲ αὐτοῖς τε καὶ ξυμπάσῃ τῇ πόλει.
 Ἡ τύχη πᾶσι κοινόν· ὁ δὲ ἀργὸς καὶ ἀκρατὴς βίος κακοῖς ἀνδράσιν ἴδιος.
 Τὸ ἄρχειν οἰκίῃον τῷ κρείσσονι.
 Οἰκέτης σοφὸς ἡδὺς δεσπότης.
 Οἱ ἀδελφούς παρέντες καὶ ἄλλους φίλους ζητοῦντες παραπλήσιοι τοῖς τὴν ἑαυτῶν γῆν ἐῷσι, τὴν δὲ ἄλλοτρίαν γεωργοῦσιν.
 Εὐδαίμων εἶην, καὶ θεοῖς φίλος ἀθανάτοισι.
 Ὁ θάνατος τοῖς εὐτυχοῦσιν ἔστι λυπηρότερος ἢ τοῖς ἐπιπόνως ζῶσιν.
 Ὡς περ λύκος ὅμοιον κυνὶ, οὕτω καὶ κόλαξ καὶ παράσιτος ὅμοιος φίλῳ.

Γίνεσθε ὅμοιοι τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς.
 Θεανῶ ἐρωτηθεῖσα, τί πρέπον εἶη γυναικί, ἔφη· ἡ
 τῷ ἰδίῳ πειθαρχία ἀνδρί.
 Ἐν Ἡρακλέους πόλει ὃ ἰχνεύμων τιμᾶται, ἔχθρος
 ὢν κροκοδείλοις καὶ ἀσπίσιν.
 Ὅμολογουμένως τη φύσει ζῆν.
 Ἐχθρὸς μὲν μοι κείνος ὁμῶς ἀίδαο πύλησιν,
 Ὃς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.
 Μικραὶ χάριτες ἐν καιρῷ μέγισταί εἰσι τοῖς λαμβά-
 νουσι ταύτας ἐν περιστάσει.
 Ὁ πονηρὸς ἑαυτῷ, τίνι ἀγαθὸς ἔσται;
 Πλοῦτον μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος,
 Ὡ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης.
 Τοῖσι μὲν εὖ πράττουσιν πᾶς ὁ βίος βραχὺς ἔστι,
 Τοῖς δὲ κακῶς μία νύξ ἀπλετος ἔστι χρόνος.

- 2.—Ἀρίστιππος ἐρωτηθεὶς, τί αὐτῷ περιγέγονεν ἐκ φιλο-
 σοφίας, ἔφη, τὸ δύνασθαι πᾶσι θαρρύνοντως ὁμι-
 λεῖν.
 Εἰδότες καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ
 ἔστιν.
 Σοφοκλῆς ἐμέμφετο Αἰσχύλῳ, ὅτι μεθύων ἔγραφε·
 καὶ γὰρ εἰ τὰ δέοντα ποιεῖ, φησὶν, ἀλλ' οὐκ εἰδὼς
 γέ.
 Μὴ φθόνει τοῖς εὐτυχοῦσι, μὴ δοκῆς εἶναι κακός.
 Καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ τέκτονι τέκτων·
 Καὶ πτωχὸς πτωχῷ φθονοῦν, καὶ ἀοιδὸς ἀοιδῷ.
 Καῖσαρ ἐν λιμῷ τοῖς στρατιώταις ἄρτους διέδωκε,
 σκευάσας ἐκ βότανης· Πομπείου δέ, πολεμῶν
 αὐτῷ, ἕνα ἄρτον προσενέχθαι τοιοῦτον ἀπέκρυ-
 ψεν, οὐ βουλόμενος τοῖς ἑαυτοῦ στρατιώταις ἐπι-
 δεῖξαι τὴν πολεμίων ἐγκράτειαν.
 Τί μοι ὀργίζῃ;
 Ὅπλον ἐκάστῳ νεῖμε Θεός,
 Ὅρνισι μὲν πολλὴν ταχυτήτ', ἀλκὴν τε λέουσι.

Ἦσαν τῷ Κροίσῳ δύο παῖδες.

Σαυρομάται ταῖς γυναιξὶ πάντα πείθονται ὡς δεσποῖ-
ναις.

Ἐλεγεν ὁ Διογένης τῷ Ξενιάδῃ τῷ πριαμένῳ αὐτὸν,
δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ
ιατρός ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν
αὐτῷ.

Μεταδίδου τοῖς δεομένοις ἐκ τῶν ὄντων· ὁ γὰρ μὴ
διδούς δεομένῳ, οὐδὲ αὐτὸς λήψεται δεόμενος.

Τοῖς μὲν νοσοῦσιν ἰατροὺς, τοῖς δὲ ατυχοῦσι φιλοὺς
δεῖ συμπαρεῖναι.

Βουκόλε, τὴν ἀγέλην πορῶν νέμε, μή σε Περικλῆς
ὁ κλέπτης αὐταῖς βουσὶ συνεξέλασθ.

Ἀγησίλαος, φιλοτεκνότατος ὢν διαφερόντως, λέγεται
ὅτι μικροῖς τοῖς παιδίοις, κάλαμον ἐπιβεβηκὼς,
ὥσπερ ἵππον, οἶκοι συνέπαιζεν· ὀφθεῖς δὲ ὑπὸ
τινος τῶν φίλων, παρεκάλει μηδενὶ φράζειν, πρὶν
καὶ αὐτὸς πατὴρ παίδων γένηται.

Εἰσαῦθίς γ' ἐπεπῆδησά γ' αὐτῷ κειμένῳ.

Μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κιχέω,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.

CHAP. XXIV.—THE ACCUSATIVE.

RULE 1.—*The Accusative follows Transitive Verbs ;*

2.—*Two Accusatives follow Verbs of Taking away, Persuading, Asking, Teaching, Clothing, Doing or Speaking well or ill ; Verbs of this kind take an Accusative even in the Passive ;*

3.—*Every Verb may have an Accusative of a corresponding Noun ;*

4.—*The Accusative often follows Verbs Neuter and Adjectives, where κατὰ is understood ;*

5.—*Space, Distance, and Duration of Time are put in the Accusative.*

1.—Τὴν γῆν κατέλιπε, *he left the earth.*

2.—Διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach their children temperance.*

3.—Ἡδίκησεν ἀδικίαν, *he committed injustice.*

4.—Τὸ μὲν σῶμα ὑγιής, τὸ δὲ ψυχὴν εὐπορος, *healthy in body, and liberal in mind.*

5.—Βασιλεύσας ἑβδομήκοντα ἔτη, *having reigned seventy years.*

1.—Ἡ γῆ μέλαινα πίνει,
 Πίνει τα δένδρε' αὐτήν,
 Πίνει θάλασσ' ἀναύρους,
 Ὅ δὲ ἥλιος θάλασσαν,
 Τὸν δ' ἥλιον σελήνη.
 Τί μοι μάχεσθ', ἑταῖροι,
 Καὐτῷ θέλουσι πίνειν ;

2.—Παρόντας μὲν τοὺς φίλους δεῖ εὖ ποιεῖν, ἀπόντας δὲ εὐλογεῖν.

Διογένης ἄσωτον ἦτει μνᾶν· τοῦ δὲ εἰπόντος, διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μνᾶν αἰτεῖς ; ἔφη, παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι.

Εσθλὰ λέγειν αἰεὶ πάντας καλόν· αἰσχροὶ δὲ δεινόν· Κὰν ᾧσιν τούτων ἄξιοι ᾧν λέγομεν.

Νικίας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾶν τοὺς οἰκέτας, εἰ ἡρίστηκεν.

Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ.

Ἴσοκράτης ὁ ῥήτωρ, νεάνιαν τινὰ λαλὸν σχολάζειν αὐτῷ βουλόμενον διττοὺς ἤτησε μισθοὺς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, ἓνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγᾷν.

Ὁ Απόλλων τὴν μαντικὴν ἐδιδάξατο τὸν Ἑρμῆν.

Πλάτωνί τινος λέγοντος, ὅτι τινες λοιδοροῦντες πολλὰ κακά σε ἐργάζονται· οὐδαμῶς, ἔφη, καὶ γὰρ οὕτως διάξω, ὥστε ἀπιστεῖσθαι αὐτοὺς.

Θεῖον μάθημα καὶ πρῶτον ἡμεῖς τὸ γυνῶναι τινα ἑαυτὸν, διδασκόμεθα, ὃ γὰρ ἑαυτὸν γνοὺς, γνώσεται Θεόν.

3.—Εἴσι τινες, οἳ τὸν μὲν παρόντα βίον οὐ ζῶσιν, ἀλλὰ χρηματίζονται πολλῇ σπουδῇ, ὥς ἕτερον βίον βιωσόμενοι.

Εἰ βούλει ἄλυνον βίον ζῆν, τὰ μέλλοντα συμβαίνειν ὥς ἤδη συμβεβηκότα λογίζου.

Οἱ Καρχηδόνιοι πόλιν τε ἀντίπαλον κατεσκευάσαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους.

4.—Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Φῦναι ὁ Κύρος λέγεται, καὶ ἄδεται ἔτι καὶ νῦν ὑπὸ τῶν Ἑρβαίων, εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος καὶ φιλομαθέστατος, καὶ φιλοτιμώτατος.

Ὁ βοῦς ὁ Ἄπις ἐν σηκῷ τινι τρέφεται, θεὸς νομιζόμενος, διάλευκος τὸ μέτωπον καὶ ἄλλα τινὰ μέρη τοῦ σώματος, τὰ δὲ ἄλλα μέλας.

5.—Ἱέρων ὁ Συρακουσίων τύραννος, δύο καὶ ἐννεήκοντα ἔτη γεγυνώς, ἐτελεύτα νοσῶν, βασιλεύσας ἑβδομήκοντα ἔτη.

Τὰς Θήβας Ὁμηρος ἑκατομπύλους καλεῖ, καὶ πλείστα ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δέικνται ἵχνη τοῦ μεγέθους αὐτῆς ογδοήκοντα σταδίου τὸ μῆκος.

Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς.

CHAP. XXV.—USE OF CERTAIN CONJUNCTIONS, ADVERBS, AND PREPOSITIONS.

SECTION 1.—Δέ, Δέ—μέν.

RULE 1.—*The Conjunction Δέ (but) is opposed to the Adverb μέν, as in Latin Verò is to Quidem.*

These words, μέν and δέ, often serve merely to set two propositions in a distinct relation to each other, without any opposition—μέν in the former being used merely to prepare the mind for the second, which is introduced by δέ.

1.—‘Ο μὲν φίλος διασωστικὸς διὰ τὴν φίλαν, ὁ δὲ κόλαξ μισθαρνικὸς τῶν βουλομένων· καὶ ὁ μὲν, αὐθαίρετος, ὁ δὲ, ὤνιος· καὶ ὁ μὲν τοῖς ἐνσπόνδοις πιστὸς, ὁ δὲ καὶ τοῖς φίλοις ἄπιστος.

Φιλόσοφος ἔχων δύο μαθητὰς, ἕνα μὲν ἀφυῆ, φιλόπονον δὲ, ἕτερον δὲ εὐφυῆ, ἀργὸν δὲ, εἶπεν· ἀμφοτέρωι ἀπόλοισθε, ὅτι σὺ μὲν θέλων, οὐ δύνη, σὺ δὲ δυνάμενος, οὐ θέλεις.

RULE 2.—Δέ (now), Ἀλλά (but), Ἄρα (therefore), &c.

The Conjunction δέ is further used in the sense of now; (as in the expression) “now, this being the case,” Ἀλλά marks an apposition stronger than δέ; Ἄρα concludes an argument, and serves to infer a consequence. In the same class must be ranged Οὖν, Τοίνυν, then, therefore; Οὐκοῦν, is

there not therefore? therefore; Οὐκουν, not therefore; γοῦν, μὲν γοῦν, therefore, thus; Τοιγαροῦν, τοιγάρτοι, thus, therefore, consequently, &c.

2.—Παρ' Αἰθίοψι, τὰς διαδοχὰς μάλιστα καταλείπουσιν οἱ βασιλεῖς οὐ τοῖς ἑαυτῶν, ἀλλὰ τοῖς τῶν ἀδελφῶν υἱοῖς.

*Ο ἔδησεν ἡ φύσις, τοῦτο φύσις λύει· καὶ δ ἔδησεν ἡ ψυχὴ, τοῦτο αὐτὴ λύει· ἔδησε δὲ φύσις μὲν σῶμα ἐν ψυχῇ· ψυχὴ δὲ αὐτὴν ἐν σώματι· φύσις μὲν ἄρα λύει σῶμα ἐκ ψυχῆς· ψυχὴ δὲ αὐτὴν λύει ἀπὸ σώματος.

RULE 3.—*Αν, 'Εὰν, *Ην, *if*; *Ἴνα, *Οφρα, 'Ως, *that, to the end that*; *Αν μὴ, or ἐὰν μὴ, *unless*; also the Adverbs *ὅταν, ὁπόταν, ἐπειδὰν, when, as soon as*, are, for the most part, followed by a Subjunctive Mood.

*Αν, and by the Poets *κέν*, are often used to give a potential sense to other moods; *as*,

ἀπέθανέ μου ἀδελφός, *my brother died.*

ἂν ἀπέθανέ μου ἀδελφός, *my brother would have died.*

(Note.—*Αν thus potentially used, is joined with all moods except the Imperative.)

3.—Καὶ ἡρώτα αὐτὸν, ἵνα τὸ δαιμόνιον ἐκβάλλῃ.

Σὲ ἄλλος οὐ βλάβει, ἂν μὴ συ θέλῃς· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι.

Λύκος ἰδὼν ποιμένας ἐσθιόντας ἐν σκηνῇ πρόβατον,

ἐγγὺς προσελθὼν, ἡλίκος ἂν ἦν θόρυβος, εἶπεν, εἰ
ἐγὼ τοῦτο ἐποίουν.

*Εὐδον βλέπε· εὐδον ἢ πηγὴ τοῦ ἀγαθοῦ, καὶ ἀεὶ
ἀναβλύειν δυναμένη, ἐὰν ἀεὶ σκάπτῃς.

Οὐ μὴν διὰ τοῦτ' ἀμείνων δόξειεν ἂν γενναίου καὶ
στρατηγικοῦ ἀνδρός.

Πέρασ' ἅπασιν ἀνθρώποις τοῦ βίου θάνατος, κἂν ἐν
οἰκίσκῳ τις ἑαυτὸν καθείρξας τηρῇ.

SECTION 2.

A Preposition often governs the same case in composition, as it governs out of composition, and is often repeated out of composition.

Μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος. Οὗτος
ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ
θάλασσαν. Οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.

Λαβοῦσα τὸ ξίφος, ἑαυτὴν προανείλεν τοῦ ἀνδρός.

*Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι
τῆς ἀσθενείας σου· καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ
παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

Τὸ δὲ *Ἄργος τοῦτον τὸν χρόνον προεῖχε ἅπασιν τῶν ἐν τῇ
νῦν Ἑλλάδι καλεομένη ἡ χώρῃ.

Γῆς ἐπέβην γυμνός, γυμνός δ' ὑπὸ γαίαν ἄπειμι.

Λέγουσι Πέρσαι τοὺς Φοίνικας ἐσβαλομένους τὰς γυναῖκας
ἐς τὴν νέα, οἷχεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου.

Δίκη οὐκ ἔνεστι ἐν ὀφθαλμοῖς βροτῶν.

Μὴ συνδείπνει ἀνδρὶ βασκάνῳ, μηδὲ ἐπιθυμήσῃς τῶν
ἐδεσμάτων αὐτοῦ.

Note.—See other examples in Compound Verbs
in Part I.

CHAP. XXVI.—THE INFINITIVE MOOD.

RULE 1. *The Infinitive follows another Verb as in Latin.*

2.—*The Indicative preceded by ὅτι (or ὡς) is commonly used;*

3.—*But instead of it, an Infinitive preceded by an Accusative is employed often, when its agent or subject is different from that of the preceding Verb; as,*

1.—Δεῖ εὐχεσθαι, *it behoves to pray.*

2.—Γινῶθι ὅτι ἐγὼ ἀληθῆ λέγω, *know that I speak truth.*

3.—Ὁ δέ τις αὐτὸν πάλιν, ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο, *and another was showing that wealth itself was good.*

1.—Καὶ ἤρξατο πάλιν διδάσκειν πρὸς τὴν θάλασσαν.

2.—Ἀλέξανδρος ὁ βασιλεὺς ἐπεὶ Ἀντίπατρος αὐτῷ πολλὰ κατὰ μητρὸς ἔγραφεν· ἀγνοεῖς, ἔφη, Ἀντίπατρε, ὅτι μητρὸς ἐν δάκρυον πολλῶν διαβολῶν ἐπιστολὰς ἀπαλείφει.

Εὐδαμίδας, φιλοσόφου διαλεχθέντος ὅτι μόνος στρατηγὸς ἀγαθὸς ὁ σοφός ἐστιν, ὁ μὲν λόγος, ἔφη, θαυμαστός· ὁ δὲ λέγων οὐ περισεσάλπισται.

3.—Ἀντισθένης ἔλεγεν ὅτι πάντα δεῖ τοῖς πολεμίοις εὐχεσθαι τ' ἀγαθὰ παρεῖναι χωρὶς ἀνδρείας.

Ζήνων τῶν μαθητῶν ἔφασκε τοὺς μὲν φιλολόγους εἶναι, τοὺς δὲ λογοφίλους.

Σωκράτης τὸν φθόνον εἶπεν ἕλκος εἶναι τῆς ψυχῆς.

Νικοκλῆς τοὺς ἰατροὺς εὐτυχεῖς ἔλεγεν εἶναι, ὅτι τὰς

μὲν ἐπιτυχίας αὐτῶν ὁ ἥλιος ὁρᾷ, τὰς δὲ ἀποτυχίας
ἡ γῆ καλύπτει.

Ἄγεσίλαος περὶ ἀνδρείας καὶ δικαιοσύνης ἐρωτηθεὶς
ποτέρα ἂν κρείττων εἴη· μηδὲν ἀνδρείας δεήσεσθαι
ἡμᾶς, ἔφη, εἰ δίκαιοι πάντες γίνονται.

RULE 4.—*The Infinitive when preceded by the article τὸ is used as a Noun ; and preceded by a Preposition, it supplies the place of the Gerunds and Supines in Latin ; as,*

τὸ λέγειν, *to say, or the saying.*

τοῦ λέγειν, (dicendi), *of saying.*

ἐν τῷ λέγειν, (dicendo) *in saying.*

πρὸς τὸ λέγειν, (ad dicendum), *to say.*

Participles also are used in the place of Gerunds and Supines.

*Ἔργα τῆς φρονήσεώς ἐστι τὸ εὖ βουλευέσθαι, τὸ κρίναι
τὰ ἀγαθὰ καὶ τὰ κακὰ, καὶ πάντα τὰ ἐν τῷ βίῳ αἰρετὰ
καὶ φευκτά· τὸ συνιδεῖν τοὺς καιροὺς· τὸ ἐμπειρίαν
ἔχειν τῶν χρησίμων πάντων.

Ἐκ τοῦ παθεῖν γίνωσκε τὸ συμπαθεῖν.

Ἀλέξανδρος ὁ βασιλεὺς ἐρωτηθεὶς τίνα μᾶλλον ποθεῖ τὸν
πατέρα Φίλιππον ἢ Ἀριστοτέλην, τὸν διδάσκαλον, ἔφη·
ὁ μὲν γὰρ τοῦ γενέσθαι, ὁ δὲ τοῦ καλῶς γενέσθαι
αἷτιος.

Οἱ Λακεδαιμόνιοι, διὰ τὸ σωφρόνως ζῆν στρατιωτικῶς
κατέσχον τὴν Πελοπόννησον.

Οἱ Περσῶν βασιλεῖς, πρὸ μὲν τοῦ θύειν, περὶ εὐσεβείας
διαλέγονται· πρὸ δὲ τοῦ πίνειν, περὶ σωφροσύνης·
πρὸ δὲ τοῦ πολεμεῖν, περὶ ἀνδρείας.

Οὐ προσποιεῖσθαι δεῖ φιλοσοφεῖν, ἀλλ' ὄντως φιλοσο-

φεῖν· οὐ γὰρ προσδεόμεθα τοῦ δοκεῖν ὑγιαίνειν, ἀλλὰ τοῦ κατ' ἀλήθειαν ὑγιαίνειν.

Χαλεπή διδάσκαλος ἡ πενία τοῦ φρονεῖν.

Στρατόνικος ἱατρὸν κολακεύων ἔλεγεν· ἐπαινῶ σου τὴν ἐμπειρίαν, ὅτι οὐκ ἔῃς τοὺς ἀρρώστους κατασαπῆναι, τάχιον αὐτοὺς τοῦ ζῆν ἀπαλλάσσω.

Νομίσατε τρία εἶναι τοῦ καλῶς πολεμεῖν, τὸ ἐθέλειν, καὶ τὸ αἰσχύνεσθαι, καὶ τοῖς ἄρχουσι πείθεσθαι.

Νόμιζε τὴν εὐδαιμονίαν οὐκ ἐν τῷ πολλὰ κεκτήσθαι γίγνεσθαι.

Ὅξυν Θεοῦ ὀφθαλμοὺς εἰς πάνθ' ὄραν.

Καιρὸς ὑμῖν τοῦ ἀπιέναι, ἀπὸ τοῦ μάχεσθαι.

Ἐν τῷ ζητεῖν, καὶ φροντίζειν, καὶ βουλευέσθαι, τὸν πλείστον χρόνον διέτριβε.

Ταχὺ τὰ ἐν παραδείσῳ θηρία ἀνηλώκει, διώκων, καὶ βάλλων, καὶ κατακάλων.

Περὶ δὲ τῶν ἀδῆλων, μαντευσομένους ἔπεμπε.

Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Ῥάδια πάντα Θεῷ τελέσαι καὶ ἀνήνυτον οὐδέν.

Οἱ τῶν Περσῶν παῖδες ἐσθίουσι σῖτον μὲν, ἄρτους, ὄψον δέ, κάρδαμον· ὕδωρ δὲ πίνουσιν. Εἰ δέ τις αὐτοὺς οἷται ἢ ἐσθίειν ἀηδῶς, ὅταν κάρδαμον μόνον ἐσθίωσιν, ἢ πινεῖν ἀηδῶς, ὅταν ὕδωρ πίνωσιν, ἀναμνησθήτω, πῶς μὲν ἡδὺ μάζα πεινῶντι φαγεῖν, πῶς δὲ ἡδὺ ὕδωρ πιεῖν διψῶντι.

RULE 5.—*The Infinitive is also used where in Latin the Future Participles, or ut or qui with the Subjunctive Mood are employed, to denote design, or something to be accomplished.*

Ῥέα γεννᾷ ἐν ἀντρῷ Δία, καὶ τοῦτον μὲν δίδωσι τρέφεσθαι Κούρησί τε καὶ ταῖς Μελισσέως παισὶ Νύμφαις.

Λαῖος τὸν αὐτοῦ παῖδα ἐκθεῖναι δίδωσι νομεῖ.

Ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον πειρασθῆναι.

Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἄφθιτον ὁ Ζεὺς

Γῆρας, ὃ καὶ θανάτου ῥίγιον ἀργαλέον.

Λάκων ἀσθενῶς τὸ σῶμα διακείμενος ἐπὶ παράταξιν προῆγε,
λεγόντων δέ τινων αὐτῷ, ποῖ τοιοῦτος ὢν πορεύῃ, ἔφη
ὑπὲρ τῆς πατρίδος ἀποθανεῖν.

Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς με-
τάνοιαν.

CHAP. XXVII.—VERBALS IN -τέος TO EXPRESS NECESSITY.

RULE 1.—*When Necessity is to be expressed, the Greeks use Verbal Adjectives in -τέος, which govern the case of their Verb when used in the Neuter, and take the Agent in the Dative case; this construction is very common in Greek; as,*

Ἰτέον μοι, *I must go.*

Ὡφελητέον σοι τὴν πόλιν, *you must benefit the state.*

(ἐστὶ is understood in both these examples.)

2.—*An equally common construction, when the Verbal in -τέος has a transitive sense, is to change the Accusative into the Nominative, and make the Verbal agree with the Nominative; and this is the regular construction in Latin with the Participle in dus; as,*

Ὡφελητέα σοι ἡ πόλις ἐστὶν, *the state must be benefited by you.*

(Note 1.)—*The Attics put these Verbals in the neuter plural, instead of in the neuter singular,*

and still make them govern an Accusative case, the Agent being in the Dative as before ; as,
 Τιμητέα σοί ἐστι τὴν ἀρετὴν, you must honour virtue.

Thus there are three ways of expressing this proposition : namely,

1. Τιμητέον σοί ἐστι τὴν ἀρετὴν.
2. Τιμητέα σοί ἐστιν ἡ ἀρετή,
3. Τιμητέα σοί ἐστι τὴν ἀρετὴν.

Note 2.—The Agent is sometimes put in the Accusative ; as,

Οὐ δουλευτέον τοὺς γε νοῦν ἔχοντας τοῖς οὕτω κακῶς φρονοῦσι, sensible persons ought not to obey those who think thus wrongly.*

- 1.—Λαγῶ μὲν κύνα, φίλῳ δὲ κόλακα φύσει πολέμιον ἡγητέον.

Οὔτε ἐκ τοῦ κόσμου τὸν ἥλιον, οὔτε ἐκ τῆς ὀμιλίας ἀρτέον τὴν παρῤῥησίαν.

Ἐἴτε τοὺς θεοὺς ἴλεως εἶναί σοι βούλει, θεραπευτέον σοι τοὺς θεοὺς.

Τὸ δὲ τελευταῖον καὶ μέγιστον, ὅπερ αὐτῷ καὶ τὴν ἐλπίδα πᾶσαν ὑπέφαινε, ὅναρ οὐδ' ἡμῖν παραλειπτέον.

Οὐ θρηνητέον ἡμῖν οἷων φίλων ἐστερήθημεν, ἀλλὰ μνημονευτέον, ὅτι μετὰ τῶν φίλων τὴν καλλίστην βιοτὴν ἐβιοτεύσαμεν.

- 2.—Περιοπτέη ἐστὶν ἡ Ἑλλάς.

* This expression is equivalent to the following : Οὐ δεῖ τοὺς νοῦν ἔχοντας δουλεύειν, &c. It does not behove sensible persons to obey, &c.

P A R T III.

THE Third Part treats of the Particular Syntax and leading Peculiarities of the Greek Language.

CHAP. XXVIII.—THE NOMINATIVE.

RULE 1.—*Neuters plural prefer the Verb in the Singular.*

2.—*Sometimes also Masculines and Feminines.*

3.—*The Dual also sometimes takes a Singular Verb, and may always take a plural.*

1.—Οὔτε τοῦ Ἀχιλλέως ὄπλα Θερσίτῃ, οὔτε τὰ τῆς τύχης ἀγαθὰ τῷ ἄφρονι ἀρμόττει.

Τὰ πονηρὰ κέρδη τὰς μὲν ἡδονὰς ἔχει

Μικρὰς, ἔπειτα δ' ὕστερον λύπας μακράς.

2.—Προσάγει τῷ χρυσὸν πᾶσα ἐμπορία, πᾶσαι ἐπίνοιαι.

Εὖ ἴσθι ὅτι ἐπειδάν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ φροντίδες περὶ ὧν ἔμπροσθεν οὐκ εἰσήει.

3.—Ἐγὼ δὲ, εἰ μὲν τι κακὸν ἐκείνω τὴν πόλιν ἐποίησαν, οὐκ ἀπολογήσομαι.

Ἐγιγνόντο μὲν γὰρ δὴ τὸ ἄνδρε τούτῳ φύσει φιλοτιμωτάτων πάντων Ἀθηναίων.

CHAP. XXIX.—THE SUBSTANTIVE AND THE ADJECTIVE.

RULE 1.—*A neuter Adjective is often referred to a masculine or feminine Substantive, the word Thing being understood.*

2.—*Sometimes the Adjective is referred to the idea contained in the Substantive rather than to the word itself.*

 **Note.**—*Instances of these constructions occur in Latin also.*

1.—Ἡ πατὴρ, ὡς ἔοικε, φίλτατον βροτοῖς.

Οὐκ ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, εἰς βασιλεύς.

Τυφλὸν γε καὶ δύστενον ἀνθρώπου βίος.

Οἶνος πινόμενος πουλὺς, κακόν· ἦν δέ τις αὐτόν

Πίνῃ ἐπισταμένως, οὐ κακόν, ἀλλ' ἀγαθόν.

2.—ὦλεό μοι, φίλε τέκνον.

Ῥωμαῖοι πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγριωτέρους, πολιτικῶς ζῆν ἐδάδαζαν.

CHAP. XXX.—THE RELATIVE.

RULE 1.—*The Relative is often put in the same case as the Antecedent, even though the Verb which follows would require a different case. This construction is called Attraction, and is particularly adopted by the Attics.*

Καὶ νῦν δόξασόν με σὺ, πάτερ, τῇ δόξῃ ἣ εἶχον,
πρὸ τοῦ τὸν κόσμον εἶναι.

Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, εἰ ἐμὲ
ἐδίωξαν, καὶ ὑμᾶς διώξουσιν.

Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἐκ τῶν ὀψαρίων
ὧν ἐπιάσατε νῦν.

- 2.—*The Antecedent is sometimes understood in its own clause and attracted unto that of the Relative, being then put in the same case with the Relative.* (This is seen in Latin also.)

Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν
ἡμῖν, ἄγοντες, παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι,
Κυπρίῳ ἀρχαίῳ μαθητῇ.

Κουρεὺς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ
τεμένους ἦν καλοῦσιν Ἑλλήνων ἀγορὰν, κίτταν
θαυμασίως πολύφωνον ἔτρεφεν.

- 3.—*In like manner the Relative Adjectives οἷος, ὅσος, ἡλικός, have always, as have ὅς, ἡ, ὁ, their Antecedents expressed or understood.*

Οὐ τοσοῦτον ὁ λόγος, ὅσον ὁ τρόπος πείθειν δύνα-
ται.

Οἷους ἂν ἐράνους ἐνέγκῃς τοῖς γονεῦσι, τοιούτους
αὐτὸς ἐν τῷ γήρᾳ παρὰ τῶν τέκνων προσδέχου.

CHAP. XXXI.—THE GENITIVE.

RULE.—*The Genitive is further used as follows:—*

- 1.—*By an Ellipsis of ἔνεκα, χάριν, ἐκ, ἐξ, or some case of τις, or εἷς.*
- 2.—*To express Astonishment and Indignation: likewise Admiration.*

3.—*After Verbs of Sense (except of Seeing.)—Note.*
Verbs of Hearing sometimes take an Accusative.

4.—*After Verbs of Commanding, (these take sometimes a Dative) Excelling, Beginning, (those of beginning sometimes take an Accusative), of Enjoying, Participating, Obtaining, Aiming at, Missing, Desiring, Despising, Sparing, Pardoning, Ceasing, Putting off, Admiring, Loving, except φιλέω and ἀγαπάω, Considering, Understanding, Buying and Selling to signify the Price, (Price sometimes in the Dative) Dismissing, Liberating, Being distant, Shunning, Avoiding, Caring for, Neglecting, &c.—Also, to express the measure of a thing; and after Verbs derived from Comparatives and Superlatives.*

Note.—Many of these are found with other cases.

Δεῖ and Χρὴ signifying need, ἐλλείπει, μέλει, διαφέρει, μέτεστι, ἐνδέχεται, with their compounds take a Genitive with a Dative.

5.—*After Verbs Middle signifying to take or lay hold on; and after Verbs, chiefly Middle, to touch or take, the part touched is in the Genitive, and the whole in the Accusative: and after Verbs derived from Comparatives, and Superlatives.*

6.—*After a Preposition in composition, especially κατὰ, implying some disadvantage to the object.*

7.—*A Substantive with a Participle, whose case depends upon no other word, is put in the Genitive Absolute. — Sometimes by the Attics in the Accusative, very rarely in the Dative.*

Note.—The Participles of Impersonal Verbs are very often used absolutely.

8.—*The Time when is commonly put in the Genitive, sometimes in the Dative. Also, Age is put in the Genitive.*

9.—*Passive Verbs take a Genitive of the Agent after them, which is governed by the Preposition ὑπο. Sometimes the Preposition πρὸς or ἐκ are employed.*

Sometimes a Dative is used instead of the Genitive.

1.—Τουτονὶ τὸν ἄνδρα οὐχ οὕτως αἰτιᾶσθαι τῶν ἐκλειμμένων, ὥς αὐτῆς τῆς ἐπινοίας καὶ σπουδῆς ἄξιον ἐπαινεῖν.

Κεχηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντές σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς εὐποτίας.

Δεμοσθένης εἰ ἔμελλε τῆς ὑστεραίας ἔσεσθαι ἐκκλησίας, ἐκεῖνός γε διὰ τῆς νυκτὸς ἡγρύπνει πάσης.

Ὅρων δὲ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἕξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα, οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας.

2.—Ἄγεις ὃ Ἀργεῖος, ὑπὸ φθόνου καὶ λύπης ἐξέκραγεν, ὦ τῆς πολλῆς ἀτοπίας.

3.—Ἀγησίλαος παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρητήσατο, φήσας, αὐτῆς ἀκήκοα πολλάκις.

Δημοσθένης εἰ ἔμελλε τῆς ὑστεραίας ἔσεσθαι ἐκκλησίας, ἐκεῖνος γε διὰ τῆς νυκτὸς ἡγρύπνει πάσης διαφροντίζων δηλονότι καὶ ἐκμανθάνων ταῦτα ἃ ἔμελλεν ἔρεῖν. Ὁ τοίνυν Πυθέας ἐκ τούτων ἔμοι δοκεῖν ἀπέσκωπτεν εἰς αὐτὸν, ἐπιλέγων, αὐτοῦ τὰ ἐνθυμήματα ἐλλυχνίῳ ὅζειν.

Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι.

Χωόμενος δ' ὁ γέρων πάλιν ὤχετο· τοῖο δ' Ἀπόλ-
λων

Εὐξαμένου ἤκκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.

4.—Ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὦδε.

Ἐν Λίβυσιν ἀνὴρ μὲν ἀνδρῶν βασιλεύει, γυνὴ δὲ
γυναικῶν.

Τῆς εὐτυχίας, ὥσπερ ὁπώρας, παρούσης ἀπολαύειν
δεῖ.

Αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐχ οἱ
ἄνθρωποι τῶν συμφορῶν.

Πολλοὶ χρημάτων δυνάμενοι φεῖδесθαι, πρὶν ἐρᾶν,
ἐρασθέντες οὐκέτι δύνανται· καὶ τὰ χρήματα κατα-
ναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχυρὰ
νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται.

Τιμὴν ἀρνύμενοι Μενελάῳ, σοὶ τε κυνῶπα,
Πρὸς Τρώων· τὼν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις.

Ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο.

Αἱ κέν ἐθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος.

Ἄλλ' ἄγε δὴ, καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν
τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν.

Ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὦδε.

Τοσοῦδε πωλεῖται ἀπάθεια, τοσοῦτου ἀταραξία.

Τοσοῦτου δύναμαι ἀδράποδον ὠνήσασθαι.

Τὸν ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι,
πᾶσα ἀνάγκη.

Φανερόν ὅτι κρείττων ἂν εἴη τραγωδία, μᾶλλον τοῦ
τέλους τυγχάνουσα τῆς ἐποποιίας.

Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσ-
θαι, Μένωνα δὲ τὸν Θετταλὸν, τοῦ εὐωνύμου.

Δεῖ γὰρ καὶ ταχειῶν τριήρων ἡμῖν, ὅπως ἀσφαλῶς ἡ
δύναμις πλέῃ.

Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε.

5.—Γυνή τις, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ, λέγουσα ἐν εαυτῇ, Ὅτι καὶ τοῦ ἱματίου αὐτοῦ ἄψωμαι, σωθήσομαι.

Μετὰ ταῦτα ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, ἐπὶ θανάτῳ.

Τῶν νῦν μιν μνήσασα παρέξο, καὶ λάβε γούνων.

6.—Ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο, καὶ ἀδιάφορον οἶεσθαι τὴν κτήσιν αὐτῶν.

7.—Διογένης πυνθανομένου τινὸς τίνες τῶν ἀνθρώπων εὐγενέστατοι, οἱ καταφρονοῦντες, εἶπε, πλούτου, δόξης, καὶ ἡδονῆς.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν.

Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι, ὑμᾶς καταναυμαχήσας, μετέβαλε, δέον χειρώσασθαι μόνον.

Διήρει δὲ αἰδῶ καὶ σωφροσύνην τῇδε, ὥς τοὺς μὲν αἰδουμένους τὰ ἐν τῷ φανερωῷ αἰσχυρὰ φεύγοντας· τοὺς δὲ σῶφρονας, καὶ τὰ ἐν τῷ ἀφανεῖ.

8.—Ἀλέξανδρος παρακαλούμενος νικτὸς ἐπιθέσθαι τοῖς πολεμίοις, εἶπεν· οὐ βασιλικόν ἐστι κλέπτειν τὴν νίκην.

Διογένης τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετάβασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἔαρος μὲν ἐν Σούσοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς.

9.—Ἐπεὶ δὲ ταχθεῖς, ὥς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοί, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.

Πάλιν ὁ Κῦρος ἡρώτα· Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲ ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν ὅ,τι ἐδύνω;

Πᾶσιν ἐμπίπτει μεταμέλεια τοῖς μέλλουσι τελευτᾶν, μεμνημένοις ὧν ἡδίκηκασι, καὶ ὁρμὴ τοῦ βούλευεσθαι πάντα πεπράχθαι δικαίως αὐτοῖς.

“Οταν λοιδορηθῇς πρὸς τινος, σκόπει μή τί σοι πέπρακται τῆς λοιδορίας ἄξιον.

CHAP. XXXII.—THE DATIVE.

The Dative is further used as follows:—

RULE 1.—*The Cause, Manner, and Instrument of any action are put in the Dative, and also the time when (See Chap. XXXI. 8.);*

2.—*The Dative is often used, σὺν being understood: σὺν is very generally omitted before the pronoun αὐτός; and before such words as στόλος, a fleet, στρατὸς, an army, and others denoting a warlike force;*

3.—*Verbs signifying To Follow, and To Use, require a Dative;*

4.—*Ἄμα and ὅμουν, take a Dative—also the compounds of ὁμοῦ.*

1.—Ὁ Σωκράτης ὀνειδιζόμενος ὑπὸ τινος ὅτι βαρβαρίζει, ἔφη· ἐγὼ μὲν τῷ λόγῳ, ὑμεῖς δὲ τῷ τρόπῳ.

Χρὴ δὲ καὶ τῶν τελευτώντων ἕκαστον τιμᾶν μὴ δακρύοις, μηδὲ οἴκτοις, ἀλλὰ μνήμῃ ἀγαθῇ.

“Ονος δορὰν λέοντος ἐπενδυθεῖς, λέων ἐνομίζετο πᾶσι, καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ ἄνεμος βιαιότερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκαλύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπάλοις αὐτὸν ἔπαιον.

Χερσὶ μὲν οὕτι ἔγωγε μαχήσομαι, εἵνεκα κούρης,
Οὔτε σοὶ, οὔτε τῷ ἄλλῳ.

2.—'Εντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρα-
σάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι
παντὶ, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧ ετο
γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα.

*Οταν ὁ νοῦς ὑπὸ οἴνου διαφθαρῇ, ταῦτὰ πάσχει τοῖς
ἄρμασι, τοῖς τοὺς ἡνιόχους ἀποβάλλουσιν.

*Επλευσαν εὐθύς, πέντε καὶ εἴκοσι ναυσί.

Μέγα τι τῶν πολεμίων πλήθος, αὐτοῖς ὅπλοις ἔλαβε.

Περὶ μὲν Αἴγυπτον διακόσιαι τριήρεις, αὐτοῖς πληρώ-
μασι, διεφθάρησαν· περὶ δὲ Κύπρον πεντήκοντα
καὶ ἑκατόν.

3.—Φωκίων εἰώθει λέγειν πρὸς Ἀντίπατρον, οὐ δύνασαι
μοι καὶ φίλῳ καὶ κόλακι χρήσασθαι.

*Επισθένης δὲ ἡράσθη τε τοῦ παιδὸς, καὶ οἴκαδε
κομίσας πιστοτάτῳ ἐχρήτο.

4.—'Η δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κλέν· αὐτὰρ Ἀχιλλεὺς
Δακρύσας, ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς.

Εὖ εἴρηται, τὸ μὴ ἅμα ἀρχῇ πᾶν τέλος καταφαίνεσ-
θαι.

CHAP. XXXIII.—THE ACCUSATIVE.

The Accusative is further used as follows ;—

RULE 1.—*After a Verb of motion, to denote the place
whither, or the person to whom, one goes ;*

Note.—*Prepositions are commonly employed in
prose.*

2.—*Νῆ and Μά, Adverbs used in affirming, take an
Accusative. ☞ Observe—νῆ, placed alone, is
always Affirmative ; as, νῆ τὸν Δία, by Jupiter.*

Μά, *placed alone, is always Negative*; as, *μὰ τὸν Απόλλωνα, no, by Apollo.*

But *μὰ* with *ναί*, *yes, is Affirmative*;
μὰ with *οὐ* *not, is Negative*; as,
ναί μὰ Δία, yes, by Jupiter;
οὐ μὰ Δία, no, by Jupiter.

3.—*In exclamations*;

4.—*Absolutely.*—(See Chap. XIII. 7.)

1.—Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλλῆος.

Κνίσση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας
 εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην.

Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.

2.—Οὐ μὰ γὰρ Ἀπολλωνα Διὶ φίλον,

Οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,

Σοὶ κόλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐπόλσει.

Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 Φύσει.

3.—ὦμοι ἐμᾶς ἄτας.

OTHER CONSTRUCTIONS.

ὦμοι, βαρείας ἄρα τῆς ἐμῆς τύχης.

ὦ τάλας ἐγὼ, τάλας.

ὦ δέμας οἰκτρόν. φεῦ, φεῦ.

ὦ δεινοτάτας, οἴμοι, οἴμοι,

Πεμφθεὶς κελεύθους φίλταθ', ὥς μ' ἀπώλεσας.

CHAP. XXXIV.

In this Chapter the remaining Constructions embraced by the Plan of this Work are Illustrated.

SECTION I.—THE ARTICLE.

- 1.—*The Article is used to mark distinction, emphasis, or denotes excellence, or designs a thing already mentioned and known to the reader.*
- 2.—*Several Substantives, easily supplied, are understood with the Article; such as, υἱός, a son, μαθηταί, disciples, πόλις, a city, πρᾶγμα, an affair, ἡμέρα, day, παράγγελμα, a precept, πατήρ, a father, μήτηρ, a mother, ἀδελφός, a brother, χεῖρ, a hand, μέρος, a part, ὁδός, a way, λόγος, a word, &c. There are other ellipses, as the following:—*

Οἱ μεθ' ἡμῶν, our cotemporaries (understand ὄντες.)
Οἱ ἐξ ἡμῶν, our descendants (understand ἐσόμενοι.)
Οἱ τότε (ὄντες), the persons of that time.
Οἱ νῦν (ὄντες), the present race.
Ὁ πλησίον (ὢν), a neighbour.
Ὁ μεταξὺ (τόπος,) the intermediate space.
Τὸ ἄνω, the upper part.
Τὸ κάτω, the bottom.
- 3.—*The Article is often redoubled to determine with more precision and force.*
- 4.—Ὁ μὲν—ὁ δέ, signify the one—the other. See XXV. 1.

Τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, τοῦτο μὲν—τοῦτο δέ, *signify* partly indeed—and partly, *or*, on the one side—on the other side.

- 5.—*The Article is generally employed in Homer as a Pronoun of the third person; its Dative τῷ is used also in prose for τούτῳ, meaning, by this, wherefore, therefore. In the Epic poets, and in the Ionic and Doric Dialects, the Article ὁ, ἡ, τό, is commonly used for the Relative ὅς, ἥ, ὅ.*
- 6.—*With a Participle the Article is translated by the Relative and Indicative; as, ὁ ἔχων, he who hath.*
- 7.—*Its use with the Infinitive has been explained at Chap. XXVI. 4.*

- 1.—Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ ἄμνος εἰς ναὸν κατέφυγε. Προσκαλουμένου δὲ τοῦ λύκου τὸν ἄμνον καὶ λέγοντος ὅτι θυσιάσει αὐτόν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν· ἀλλ' αἰρετώτερόν μοι ἔστι θεῷ θυσίαν εἶναι ἢ ὑπὸ σοῦ διαφθαρῆναι.
 *Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὥς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλωτων, λέγοντα, ὥς χρὴ γεωργεῖν.
- 2.—Πενέστατοι ἐγένοντο οἱ ἄριστοι τῶν Ἑλλήνων· Ἀριστείδης ὁ Λυσιμάχου, καὶ Φωκίων ὁ Φώκου, καὶ Ἐπαμινώνδας ὁ Πολύμωδος, καὶ Πελοπίδας τῶν Θηβαίων, καὶ Δάμαχος τῶν Ἀθηναίων, καὶ Σωκράτης ὁ Σωφρονίσκου, καὶ Εφιάλτης ὁ Σοφωνίδου.

Οἱ πάντες τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ.
 Χαβρίας ἔλεγε κάλλιστα στρατηγεῖν τοὺς μάλιστα
 γινώσκοντας τὰ τῶν πολεμίων.

Τῆς ἀλαζονείας, καθάπερ τῶν κεχρυσωμένων ὄπλων,
 οὐχ ὁμοιά ἐστι τὰ ἐντὸς τοῖς ἐκτός.

Τὰ ἄνω τῆς Αἴτνης χωρία ψιλὰ ἐστι καὶ τεφρώδη,
 καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ ὄρυ-
 μοῖς καὶ φυτεῖαις διείληπται παντοδαπαῖς.

Ἀνετράπησαν ὅλοι οἴκοι διὰ γυναῖκας· ὁ Φιλίππου,
 τοῦ Ἀλεξάνδρου διὰ τὸν Κλεοπάτρας γάμον· ὁ
 Ἡρακλέους διὰ τὴν Ἰόλης ἐπιγαμίαν, τῆς Εὐρύ-
 του· ὁ Θησέως διὰ τὴν Φαίδρας τῆς Μίνως.

3.—Ἐὰν μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα
 αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ὁ οὐράνιος ἀφήσει τὰ
 παραπτώματα ὑμῶν.

Οἱ Ἕλληνες ὄρη καὶ πέτρας κατέχοντες, ᾤκουν
 καλῶς διὰ τὴν πρόνοιαν τὴν περὶ τὰ πολιτικὰ, καὶ
 τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον.

4 —Περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν
 τοῖς παισὶ καταλιπεῖν· ὁ μὲν γὰρ θνητὸς, ἡ δὲ
 ἀθάνατος.

Μέγιστος δὲ ὢν ἀπάντων ποταμῶν καὶ πλείστην γῆν
 διεξιὼν, τοῦτο μὲν ἐπὶ τὴν ἀνατολὴν καὶ τὴν
 Ἀραβίαν ἐπιστρέφει, τοῦτο δὲ ἐπὶ τὴν δύσιν καὶ
 τὴν Λιβύην ἐκκλίνει.

Ταύτη χρησάμενος τῇ γνώμῃ, πάντα κατέστραπται
 καὶ ἔχει· τὰ μὲν, ὥς ἂν ἐλῶν τις ἔχοι πολέμῳ, τὰ
 δὲ, σύμμαχα καὶ φίλα ποιησάμενος.

5.—Λύκου λαιμῷ ὁστοῦν ἐπεπήγει· ὁ δὲ γεράνῳ μισθὸν
 παρέξειν εἶπεν, εἰ τὴν κεφαλὴν αὐτῆς ἐπιβαλοῦσα,
 τὸ ὁστοῦν ἐκ τοῦ λαιμοῦ αὐτοῦ ἐκβάλῃ· ἡ δὲ
 τοῦτ' ἐκβαλοῦσα, δολιχόχειρος οὔσα, τὸν μισθὸν
 ἐζήτη· ὁ δὲ γελάσας ἀπεκρίνατο· Ἀρκεῖ σοι
 μισθὸς, ἔφη, τοῦτο καὶ μόνον, ὅτι ἐκ λύκου στό-
 ματος καὶ ὀδόντων ἐξήρας κεφαλὴν σῶαν.

Κισσοκόμην Διόνυσον, ἐρίβρομον, ἄρχομ' αἰδεῖν,
Ζηνὸς καὶ Σεμέλης ἐρικυδέος ἀγλαὸν υἱόν·

Τὸν τρέφον ἡϋκόμοι Νύμφαι.

- 6.—Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ πατρός μου.

SECTION II.—THE INFINITIVE.

The Infinitive Mood is further used as follows :—

- 1.—*When the Agent or Subject of the Infinitive Mood is the same as that of the preceding Verb, instead of ὅτι with the Indicative, they use the Infinitive preceded by a Nominative, where in Latin the Accusative would be used ; (This is called Attraction) : thus—*Ἐφη σοφὸς εἶναι, *he said that he was wise.*
- 2.—*The Infinitive is used for the Imperative, to command in a less forcible manner ; such a Verb as* ὄρα, *look, βλέπε, see, σκόπει, see, or* ὥς, *being understood.*

Note.—The Subjunctive with *μὴ*, and the Optative with *ἄν*, are used, the former to forbid, the latter in mild command.

- 3.—*The Infinitive often follows such particles as* ὥς, ἄχρι, μέχρι, ὥστε πρὶν ; *(the last also takes an Indicative ; and is elegantly joined to ἦ, as, πρὶν ἢ ἐλθεῖν ἐμέ, or πρὶν ἐλθεῖν ἐμέ, before I arrived.)*

- 1.—Ὁ Σωκράτης εἶπεν, ὅταν ἐπαινωσί με πολλοὶ, τότε νομίζω μηδενὸς ἄξιός εἶναι· ὅταν δὲ ὀλίγοι, σπουδαῖος ἄνθρωπος.

οἱ Ἀθηναῖοι αὐτόχθονες ἔφασαν εἶναι.

Νεανίσκου ἐν θεάτρῳ ἐναβρυννομένου, καὶ λέγοντος σοφὸς εἶναι, πολλοῖς ὁμλήσας σοφοῖς, εἶπε τίς· καὶ γὰρ πολλοῖς πλουσίοις, ἀλλ' οὐ μοι εἶναι πλουσιωτέρῳ ζυμβαίνει.

Τῶν μὲν λόγων ἔφη κύριος αὐτὸς εἶναι, τῶν δὲ πράξεων τὴν τύχην.

Οὐ γὰρ ἐκπέμπονται οἱ ἄποικοι, ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι.

Σοφοκλῆς ἔφη, αὐτὸς μὲν οἶους δεῖ ποιεῖν.

2.—Μὴ πλουτεῖν ἀδίκως, ἀλλ' ἐξ ὁσίων βιοτεύειν.

Ἀρκεῖσθαι παρ᾽ οὐσι, καὶ ἀλλοτριῶν ἀπέχεσθαι.

Ψεύδεα μὴ βάζειν, τὰ δ' ἐτήτυμα παντ' ἀγορεύειν.

Μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς πτωχοῦ.

Ζεῦ πάτερ, ἡ πολλῶν γε κακῶν λύσειας ἅπαντας,

* Ἡ πᾶσιν δείξαις οἷα τῷ δαίμονι χρῶνται.

3.—Οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβᾶς, μὴ δοῦναι δίκην.

Καὶ ἤρξατο πάλιν διδάσκειν πρὸς τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν λαὸς πολὺς· ὥστε αὐτὸν ἐμβάντα εἰς πλοῖον, καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἦν.

Τὴν δ' ἐγὼ οὐ λύσω πρὶν μιν καὶ γῆρας ἔπεισιν.

Τί ἤδὺν οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ, πρὶν ἐπιθυμῆσαι, πάντων ἐμπίμπλασαι· πρὶν μὲν πευῆν ἐσθίουσα, πρὶν δὲ διψῆν, πίνουσα.

SECTION III.

1.—The Verbs εἰμὶ, τυγχάνω, ὑπάρχω, γίνομαι, κυρῶ, ἔχω, φθάνω and λανθάνω are used with Parti-

ciples after them to express what in Latin would be rendered by some tense of a single Verb.

- 2.—*Participles are often used instead of the Infinitive after Verbs of Continuing and Ceasing, and such as represent an emotion of the mind, such as the following ; to remember, to perceive, to repent, to know, to forget, to neglect, to take pleasure in, to tire of, to endure, to rejoice, &c.*

1.—Ἀρίστιππος δὲ ὁ Θετταλὸς ἐτύγχανε ξένος ὦν αὐτῷ. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στρατεύμα.

Ὁ δὲ, δέξας ὅπου παρεστηκότες ἐτύγχανον, οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν, ὅπου ἂν τις βούληται.

Ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν ὁ Τισσαφέρνης ἐτύγχανεν ἔχων.

Ἐπαίνου ἄξιος, ὅς ἂν φθάνη τοὺς φίλους εὐεργετῶν. Οὐκ ἂν φθάνοις λέγων, εἴ τι ἦσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν ;

2.—Ἄνθρωπος ὦν μέμνησο, καὶ τῆς κοινῆς τύχης ἐνθυμοῦ. Σιωπήσας μὲν οὐδεὶς μετενόησε, λαλήσαντες δὲ παμπληθεῖς.

Εὐαγόρας ἅπαντα τὸν χρόνον διετέλεσεν, οὐδένα μὲν ἀδικῶν, τοὺς δὲ χρηστοὺς τιμῶν· καὶ σφόδρα μὲν ἀπάντων ἄρχων, νομίμως δὲ τοὺς ἐξαμαρτάνοντας κολάζων.

Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα· οὐ παύσῃ, μειράκιον, εἶπε, τούτου καταφρονῶν, δι' ὃν μέγα φρονεῖν ἀξιοῖς ;

Ὅρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν Εἰδῶλ' ὅσοι περ ζῶμεν, ἢ κούφην σκιάν.

Οἱ πλείστοι οὐκ αἰσθάνονται διαμαρτάνοντες.

Ἡσθόμην αὐτῶν οἰομένων εἶναι σοφώτατων.

Ἐμὴδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις.

Ἀριστοτέλης κατανοήσας μεϊράκιον ἐπὶ πολυτελείᾳ τῆς χλαμύδος σεμνυνόμενον· οὐ παύσει, ἔφη, μεϊράκιον, ἐπὶ προβάτου δορᾷ σεμνυνόμενος ;

Ἐπειδὴν συγγένῃ αὐτῷ, ἂν μὲν γνῶς αὐτὸν φίλον ἡμῶν βουλόμενον εἶναι, τοῦτ' ἤδη χρή μηχανᾶσθαι, ὅπως λάθῃ φίλος ὢν ἡμῖν.

Δεινότατον παντὸς ἦν τοῦ κακοῦ ἡ ἀθυμία, ὅπότ-
τις αἰσθοίτο κάμνων.

Note.—If the Verb be accompanied by a Pronoun which it governs, relating to its Subject, the Participle may agree either with the Subject of the Verb in the Nominative, or with that governed Pronoun.

Ἐμαυτῷ σύννοϊδα οὐδὲν ἐπισταμένος.

Ἐαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργον ὄντα.

SECTION IV.—TIME AND PLACE.

- 1.—*The Question, Whither? is commonly answered by εἰς or πρὸς with the Accusative ; (See Chap. XXXIII. 1.) Where? by ἐν with the Dative : Whence? by ἐκ or ἀπὸ with the Genitive : and By or Through what place? by διὰ with the Genitive.*

Sometimes Adverbs in θι and σι are used to signify at a place ; in δε, σε, or ζε, To a place ; and inθεν and θε, From a place.

The distance of one place from another is put in the Accusative. (See Chap. XXIV. 5.)

- 1.—'Ἐλθοῦς' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δὴ τι
 ἥ ἔπει ὦνησας κραδίην Διὸς, ἥ καὶ ἔργῳ.

Νῦν δ' εἴμι Φθίηνδε.

Ἥλθε δ' Ἀθήνη

Οὐρανόθεν· πρὸ γὰρ ἦκε Θεὰ λευκώλενος Ἥρη.

Ἡ δ' Οὐλυμπόνδε βεβήκει,

Δώματ' ἐς αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.

Ἐκεκρίκει ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, μήποτε γεννηθῇ αὐτῷ κατάσχεσις ἐν τῇ Ἀσίᾳ· ἔσπενδε γὰρ εἰς τὴν ἡμέραν τῆς Πεντεκοστῆς γενέσθαι ἐν Ἱερουσαλήμ. Ἀπὸ δὲ τῆς Μιλήτου, πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

SECTION V.—NEGATIVES AND QUESTIONS.

- 1.—*Where two or more Negatives belong to the same Verb, they do not destroy each other, but deny more strongly.*

If two Negatives belong to different Verbs they are equal to an affirmation.

Μὴ οὐ is the Negative μὴ strengthened; οὐ μὴ is the Negative οὐ strengthened.

- 2.—*In Interrogations, μὴ (also ἦ) is equal to an in Latin, and asks a question affirmatively: οὐ is equal to nonne in Latin, οὐκοῦν to nonne igitur, and they ask a question negatively. Note.—As in Latin, questions are often made without any particle.*

- 1.—Ἀγαθῷ οὐδεὶς περὶ οὐδενὸς οὐδέποτε ἐγγίνεται φθόνος.

Γοργίας ἐρωτηθεὶς, ποία διαίτη χρώμενος εἰς μακρὸν

γῆρας ἦλθεν· οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονήν, οὔτε φαγῶν, οὔτε δράσας.

Οὐδεὶς μετ' ὀργῆς οὐδὲν εὖ βουλευέται.

Οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς, οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν.

Πατέρα ἢ μητέρα μὴ οὐχ ὅσιον ἡγοῦμαι προσβιάζεσθαι.

Ἀγάπα τῶν ὑπαρχόντων ἀγαθῶν μὴ οὐ τὴν ὑπερβάλλουσιν κτήσιν, ἀλλὰ τὴν μετρίαν ἀπόλαυσιν.

Καὶ ἄλλοι, ὧς Σώκρατες, τηλικούτοι ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοῖς ἐπιλύεται ἢ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.

2.—Μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν, ὅ,τι σε ἡδίκησα;

Πάλιν ὁ Κῦρος ἡρώτα· Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲ ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς ἐποίησιν τὴν ἐμὴν χώραν ὅ,τι ἐδυνω;

Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόοντας, πάντα δὲ τὰ δεινότερα παθόντας, ὑβριζομένους ἀποθανεῖν;

Οὐχ ὁρᾷς ὅτι ὥς ἐπὶ τὸ πολὺ οἱ πτωχότατοι φιλοσοφοῦσιν; οἱ δὲ πλούσιοι διὰ ταῦτ' αὐτὰ ἐν πάσῃ ἀσχολίᾳ εἰσὶν; οὐ κακῶς δὲ Θέογνις λέγει· Πολλῶς τοι πλείους λιμοῦ κόρος ὤλεσεν ἀνδρας.

SECTION VI.—USE OF CERTAIN VERBS.

1.—Ὡστε (so as) is commonly omitted before the expressions πολλοῦ δεῖν, 'There wants much,' 'Far from it;' ὀλίγου and μικροῦ δεῖν, 'There wants but little,' 'nearly,' 'almost;' ἐκὼν εἶναι,

‘willingly,’ (i. e. ‘so as to be willing.’) Note.—*In this expression εἶναι appears redundant—as also in the following: τὸ νῦν εἶναι, ‘at this time,’ (i. e. κατὰ τὸ εἶναι νῦν).*

- 2.—Ἐχω, with an Adverb, signifies to be in such and such a condition, and may generally be construed by the corresponding tense of the Verb εἶμι, and the Adjective of that Adverb; as ἀπείρως ἔχειν τῶν πραγμάτων, to be unskilled in affairs.
Ἐχω, with a Participle, has more energy than the Verb alone; as, θαυμάσας ἔχω, ‘I have long admired.’

- 3.—The Second Aorist of ὀφείλω, ‘I owe,’ preceded by the Optative Particles αἶθε, εἴθε, ὥς, εἰ γὰρ, is used in the first, second, and third person, followed by an Infinitive in the sense of Utinam, ‘I wish that;’ as, αἶθ’ ὀφελον* ἀγαμός τε μένειν, O that I were unmarried! εἴθ’ ὀφελες ἦσθαι, I wish that thou wouldst sit; ὥς ὀφελεν θάνατός μοι ἄδειν, would that death had pleased me.

- 4.—Ἐθέλω, (and not θέλω,) with an Infinitive, is often to be construed by the Adverb ‘Willingly,’ as, δωρεῖσθαι ἐθέλουσι, they willingly make presents.

- 5.—The words φανερός and δηλός εἶμι, are construed with a Participle in the same manner as λανθάνω: as, θύων φανερός ἦν ὁ Σωκράτης, ‘they saw Socrates offering sacrifice.’

- 6.—Μέλλω, with an Infinitive, is a kind of Auxiliary Verb; as, μέλλω ποιεῖν, ‘I am going to do.’ The Infinitive is sometimes in the Future.

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- 1 and 4.—Ἀρχειν μὲν ἀπάντων ζητοῦμεν, στρατεύεσθαι

* The 2 Aor. has three forms, namely, ὤφελον, ὀφελον, or ὀφειλον.

δ' οὐκ ἐθέλομεν· καὶ πόλεμον μὲν μικροῦ δεῖν
πρὸς ἅπαντας ἀνθρώπους ἀναιρούμεθα, πρὸς δὲ
τοῦτον οὐχ ἡμᾶς ἀσκοῦμεν.

2.—Οἱ μὲν μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου δεῖν
τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν
Θεόν· ἄλλοι δὲ δοκοῦντες φαυλότεροι, ἐπιεικέσ-
τεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν.

4.—Τῶν ἀνθρώπων οἱ πλείστοι κτῶνται μὲν τ' ἀγαθὰ, τῷ
καλῶς βουλευέσθαι, καὶ μηδενὸς καταφρονεῖν·
φυλάττειν δ' οὐκ ἐθέλουσι τοῖς αὐτοῖς τούτοις.

1.—Ἐκὼν ἂν εἶναι τοῦτο ποιήσαιμι.

2 and 6.—Ἔνεκα χρημάτων μηδένα θεὸν ὁμόσης, μηδ' ἂν
εὐορκεῖν μέλλης· δόξεις γὰρ τοῖς μὲν ἐπιορκεῖν,
τοῖς δὲ φιλοχρημάτως ἔχειν.

6.—Εἰ βούλει ἄλυπον βίον ζῆν, τὰ μέλλοντα συμβαίνειν
ὥς ἤδη συμβεβηκότα λογίζου.

5.—Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγω-
δόν, ἐμπαθέστερον διετέθεε πρὸς τὸν οἶκτον· ἀνα-
πηδήσας οὖν ἐκ τοῦ θεάτρου ἀπιὼν ᾤχετο, δεινὸν
εἶναι λέγων, εἰ τοσούτους ἀποσφάξας πολίτας,
φανερὸς ἔσται τοῖς Ἑκάβης καὶ Πολυξένης παθε-
σιν ἐπιδακρύων.

3.—Ὡς ὄφελεν θάνατός μοι ἄδειν κακὸς, ὅπποτε δεῦρο
τίετ' σῷ ἐπόμην, θάλαμον γνωτούς τε λιπούσα.

*Ἦλυθες ἐκ πολέμου· ὥς ὄφελες αὐτόθ' ὀλέσθαι.

1.—Πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γινομένων,
ὀλίγου δεῖν, καθ' ἐκάστην ἐκκλησίαν.

1.—Οὐκ ἂν, ἐκὼν εἶναι, ψευδοίμην.

SECTION VII.—THE SUBJUNCTIVE AND OPTATIVE MOODS.

The Subjunctive is used after the principal Tenses of the Indicative; the Optative after the Secondary Tenses. The Optative is used in the indirect style, i. e. when we relate the words or opinion of another person.*

‘Ο Σωκράτης Ξανθίππην κεκοσμένην, καὶ ἐπὶ θέαν πορευομένην ἰδὼν, ἔφη· οὐχ ἵνα θεάσῃ, γύναι, πορεύῃ, ἀλλ’ ἵνα θεαθῇς.

Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, καθόσον οἱ μὲν ζῶσιν, ἱν’ ἐσθίωσιν, αὐτὸς δὲ ἐσθίει, ἵνα ζῇ.

Λέγεται τον Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατένοησε, τῷ Πύρρῳ εἰπεῖν, ὥς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν συνέδριον φανείη.

Ἐθαύμαζεν ὁ Σωκράτης, εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς κἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι.

Φίλιππος ὁ βασιλεὺς ἔλεγε δεῖν τὸν βασιλέα μνημονεύειν, ὅτι ἄνθρωπος ὢν, ἐξουσίαν εἴληφεν ἰσόθεον, ἵνα προαιρῇται καλὰ μὲν καὶ θεῖα, φωνῇ δὲ ἀνθρωπίνῃ χρῆται.

Αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

* *The Secondary or Historical Tenses are all but the Present, Future, and Perfect.*

OBSERVATIONS.

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- 24.—‘Υφ’ ἱππων for ὑπὸ ἱππων. The *ο* is cut off by apostrophe, and the smooth mute before a vowel with a rough breathing, is made an aspirated mute.—ἀνθρώποισι, dat. pl. for ἀνθρώποις, Ionic and Att. dialect.—λόγοιν, gen. and dat. dual of λόγος.—δνυχες fr. ὄνυξ. —Χωρὶς τῶν ἔργων. See Chap. XXII. 8.—γυναῖκας, acc. pl. of γυνή.—θυγατρᾶσι, dat. pl. of θυγάτηρ. Nouns which admit syncope, *i. e.* which leave out a letter in declining, as, gen. θυγατρὸς for θυγάτερος, form the dat. pl. in -ασι.—πόδας fr. ποῦς.—αἶγες fr. αἶξ.—κύνες, nom. pl. of κύων.—ῶτα fr. οὔς.—σώματε, dual of σῶμα.
- 25.—After φρόνησις understand (ἔστι) *is*.—ἔθνεσιν, dat. pl. of ἔθνος.—ἐπάνω ὄρους, See XXII. 8.—ὄρους, gen. sin. contr. of ὄρος.—ὄρη, nom. pl. of ὄρος, contr. for ὄρεα.—ἰχθῦς, acc. pl. contr. for ἰχθύας.
- 26.—ἀσεβοῦς, gen. of ἀσεβῆς.—χείρους, Att. acc. pl. for χείρονas, compar. of κακός. (See Eton Gr. Nouns irregularly contracted.)
- 27.—πλεῖω for πλείονα, compar. of πολὺς (see same place).—ἥδιστα, sup. of ἥδus.—ἄριστα, sup. of ἀγαθός.—πλείους for πλείονες.—πεντήκοντα τὰς, after τὰς understand τριήρεις.

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- 28.—σου — the genitive of personal pronouns is often used instead of the possessive, as, *the enemy of thee*, for *thy enemy*. καὶ γὰρ for καὶ ἐγώ. — οὐδὲν, neu. of οὐδεὶς.
- 29.—τ' ἀληθῆ for τὰ ἀληθῆ, true things.—λείπουσιν for λείπουσι, ν is added to the dative plur. and to words ending in ε or ι, if a vowel or diphthong follows. See Eton Gr. Obs. on the dat. pl. of Imparissyllabics.—τὸ τύπτειν. See Chap. XXVI. 4.—βελτιόνων, gen. after ἀρχειν. See XXXI. 4.—ἐβασίλευε, imp. of βασιλεύω. Read the rule for the formation of the Imp. Tense, and observe, that to find verbs in the Vocabulary beginning with ε, ε must generally be dropped, being the syllabic augment. In Verbs beginning with η, η must generally be considered as the temporal augment, and the verb must be looked for under α or ε; as for ἤρπασε (page 30) look for ἀρπάξω.
- 30.—τοῦτ' for τοῦτο, neut. of οὗτος.—ἐτερψάτην, 3rd per. dual. 1st aor. of τέρπω.—ἐδίωξαν fr. διώκω.—ἤμειψα fr. ἀμείβω.—κλέψαντας, 1st aor. part. acc. pl. of κλέπτω.—θρέψης, 1st aor. subj. 2nd p. sing. of τρέφω.—πάταξον, 1st aor. imp. of πατάσσω.
- 31.—μὴ κλείσης, See Chap. XXXIV. Sect. II. 2. note.—φέρει, *brings*, pres. of φέρω, irreg.—ᾤρυχε, perf. of ὀρύσσω, See Rule in Gr. for the Temporal Augment.—ἐψάλλαμεν fr. ψάλλω.—ἐγεγράφεισαν, pluperf. of γράφω. When the perfect takes a reduplication, the pluperfect prefixes the syllabic augment ε to it in the Indicative Mood. But when the perfect takes the temporal augment, as it does when the verb

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begins with a mutable vowel, or a mutable diphthong, the pluperf. makes no further change; but the temporal augment continues in both these tenses through all the moods.—*ἔφραδον* fr. *φράζω*.—*ἔκαμον* fr. *κάμνω*.—*ἐτάγομεν* fr. *τάσσω*.—*ἤγαγεν* fr. *ἄγω*, Att. for *ἤγεν*. See Eton Gr. 2nd Aor.—*ἔκτανεν* fr. *κτείνω*.—*φράδωμεν*, Sub. Aor. 2. of *φράζω*.—*φύγοι*, Optat.—*ἴδῃ*, 2nd Aor. subj. of *εἶδω*.—*εἶπη* fr. *ἔπω*. See Eton Gr. Temporal Augment. Some verbs beginning with *ε* take *ει* instead of *η* in the augmented tenses, and *ἔπω* keeps the *ι* through all its moods.

32.—*δεσπότου* — See Chap. XXII. 5.—*ἔσται* for *ἔσεται*, by syncope, *ἴσθι* imperat.—*ὁ λύχνος*, &c. When the third person of *εἰμι* comes between two nominatives both substantives, the latter is to be taken first; thus, in this sentence, the order of construing is *ὁ ὀφθαλμός ἐστιν ὁ λύχνος τοῦ σώματος*, *the eye is the lamp or light of the body*.—*ὢν*, pres. part. Passive Verbs. *ἐφάνη*, 2nd Aor. pass. 3rd pers. sing. of *φαίνω*.—*κέκριται*, perf. pass. 3rd sing. of *κρίνω*.—*ἤρπάγη*, 2nd Aor. pass. 3rd pers. sing. of *ἄρπάζω*.—*ἐπέμφθη*, 1st Aor. pass. of *πέμπω*.—*ἐτράφη* fr. *τρέφω*.—*ἐγέγραψο*, pluperf. of *γράφω*.—*ἐσπάρθη* fr. *σπείρω*.—*ἐσκοτίσθη* fr. *σκοτίζω*.

33.—*ἐξηράνθη* fr. *ξηραίνω*.—*ἐκολάσθη* fr. *κολάζω*.—*αἰσχυνθήσονται*, 1st Fut. fr. *αἰσχύνω*.—*λελέξεται* fr. *λέγω*.—*βαπτισθεῖς*, 1st Aor. part. of *βάπτω*.—*ἀχθήσεσθε*, 1st Fut. of *ἄγω*.—*κριθήτε*, 1st Aor. subj.—*οὔσαι*, pres. part. of *εἰμι*, Nom. pl. fem.—*τεταγμένοι*, perf. part. of *τάσσω*, forming with *εἰσὶ* the 3rd pers. pl. perf. pass.—*φραδήτωσαν*,

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2nd Aor. Imp. pass. of φράζω.—μείνη, 1st Aor. Sub. Act. of μένω (This Ex. should have been placed amongst the Act. Verbs).—γεγραμμένα ἐστίν, See Chap. XXVIII. 1.—ὑπὸ ἀνδρῶν, See Chap. XXXI. 9.

34.—The Middle Voice is used to signify that the action of the verb returns upon the agent; or in other words, that the person who does something, *does it to himself*. Thus, the Act. λούειν signifies ‘*to wash*’—its middle form λούεσθαι signifies ‘*to wash one’s self*,’ or ‘*to bathe*.’ πείθω signifies ‘*I persuade*,’ its middle πείθομαι ‘*I obey*,’ i. e. ‘*I persuade myself*.’ Some verbs used only in the Middle and Passive take either an active or a neuter sense, such as δέχομαι, ‘*I receive*,’ δύναμαι, ‘*I am able*,’—these are similar to the Latin deponent verbs, ‘*Loquor*,’ ‘*I speak*,’ and ‘*Glorior*,’ ‘*I boast*.’—ἐφθέγγατο, 1st Aor. 3rd sing. of φθέγγομαι.—φυλάσασθαι, 1st Aor. Inf.—φήνασι, 1st Aor. part. act. of φάινω, dat. pl.—χειρός. See Chap. XXXI. 5.—εἰώθασι, 3rd pers. pl. perf. mid. of ἔθω, ω being inserted (See Eton Gr. Exceptions to the Temporal Augment).—μέμνηναι fr. μαίνω.

35.—πατέρα—ἰχθύν. See Chap. XXIV. 2.—βοῶντος, pres. part. gen. of βοάω.—ἐθέλης. See Chap. XXXIV. Sect. II. 2. note.—ἐτη πλεῖω. See Chap. XXIV. 5.

36.—ἄριστα. Adjectives pl. neut. are sometimes used as Adverbs.—ποτοῦ. See Chap. XXII. 7.—ἐλευθερωθέντες, 1st Aor. part. pass. nom. pl. of ἐλευθερόω.—κληθήσεται, 1st Fut. pass. of καλέω. κεκλησθαι, perf. pass. Inf. of καλέω.—Ἡττημένων,

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perf. pass. part. of ἡττάομαι, Attic for ἡσσάομαι.
—κρέασι, dat. pl. of κρέας. See Chap. XXXII. 3.

37.—πειρῶ, Imperat. mid. 2nd pers. sing. of πειράω.
—καυχάσθω, 3rd sing. Imperat. of καυχάομαι.—
κεκτημένος, perf. pass. of κτάομαι, with an active
sense (See Obs. to p. 34).—παροῦσιν, dat. pl.
pres. part. of πάρεμι, agreeing with χρήμασι,
'things,' understood.—ἦ 3rd sing. sub. pres. of
εἶμι. See Chap. XXVIII. 1.—κατηρτισμένοι,
perf. part. of κατ-αρτίζω.—παρῶς' for παρῶσι,
3rd pl. pres. subj. of πάρεμι.—συναντήσας, 1st
Aor. part.

38.—ἀπεκρίναντο, 1st Aor. mid. of ἀποκρίνω, 'to sepa-
rate,' but in the Mid. 'to answer.' Classic
authors generally use the mid. Aorist of this
Verb; but in Scripture the Pass. form is
generally employed, as ἀπεκρίθη, below.—ἀπο-
κριθέντε, nom. dual.—πλουσίους, dat. pl. after
ἐπι in composition. See Chap. XXIII. 2.—
'Απόλλωνι, dat. after διαμιλληθεῖς. See XXIII. 2.
—ἀπαρησάσθω, 1st Aor. Imperat.—ἀποτμηθεῖς,
1st Aor. part. pass. of ἀποτέμνω.—φοβηθῆτε,
1st Aor. sub. pass. with an active sense.

39.—ἴστησι, *hinders or stops*, 3rd pers. sing. of ἴστημι.
—συνιστῶν, pres. part. of συνιστάω -ῶ, same as
συνίστημι.—*Obs.* The contracted forms are
often used; so διδοῖ, 3rd pers. sing. pres. ind.
of δίδωμι for δίδωμι.—ἀποδῶ, 3rd pers. sing.
2nd Aor. Subj. καὶ ταῦτα. This expression is
idiomatic, and may be construed 'and that,'
or 'especially.'—ὁ διδοὺς, *he who gives*; the
Participle, preceded by the Article, must be
generally construed by the Relative and Indi-

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cative, *ἔσβεσεν*, 1st Aor. of *σβέννυμι*, *to extinguish*. See last Vocab.

- 40.—*στήσον*, 1st Aor. Imperat.—*πρὸς κακοῦ*, &c., *that wisdom or understanding was given to men as an evil*, i. e. it could be no benefit, but rather an injury to them.—*ῥηθὲν*, 1st Aor. part. pass. of *ῥέω* or *ῥημι*, *to say*.—*προετέθη*, 1st Aor. pass.
- 41.—*ἐπιθείτο*, 2nd Aor. Opt. mid.—*ὄλωλεν*, 3rd sing. perf. mid. of *ὄλλυμι*, irreg. See the Irreg. Verbs in Grammar.—*ἐτίθεντο*, Imperf. mid. *συνιέντες*, nom. pl. pres. part. act. of *συνίημι*.—*περιήει*, 3rd sing. imp. of *περίλειμι*.
- 42.—*ἀφῆτε*, 2nd Aor. subj. of *ἀφίημι*.—*ἄφες*, 2nd Aor. Imperat. act.—*ἀφέθησαν*, 3rd pers. pl. 1st Aor. pass. of *ἀφίημι*, for *ἀφείθησαν*.—*κατεβρώθη*, 1st Aor. pass. of *καταβιβρώσκω*.
- 43.—*ὠφελεῖν*, with an accus. signifies '*to help*;' with a dat. '*to profit*.'—*ἀκήκοας*, perf. mid. of *ἀκούω*, Attic for *ἤκοας*.—*δεδιώς*, perf. mid. part. of *δεῖδω*.—*ἐλήλυθας*, perf. mid. of *ἔρχομαι*, for *ἤλυθας*.—*καταβὰς*, 2nd Aor. part. of *καταβαίνω*.—*λήσεις*, 1st fut. ind. of *λανθάνω*.—*Ἀποθανόντος ἵππου*, gen. absol. See Chap. XXXI. 7.
- 44.—*ἀνδρεῖοτατα*. See Obs. 1st to page 36.—*ἤνεγκε*, 1st Aor. of *φέρω*.—*Τεθνάναι πολλῷ κρείττον*, '*it is much better to have died*.'—*Τεθνάναι*, fr. *θνήσκω*.—*κατέπεσεν*, 2nd Aor. of *καταπίπτω*.—*μαθὼν*, 2nd Aor. part. of *μανθάνω*.—*πεπηγότα*, perf. mid. part. of *πήγνυμι*.—*ὀμείσθε*, fut. mid. of *ὀμνυμι*, always used by the Attics.—*ὑποίσει*, fut. of *ὑποφέρω*.
- 45.—*πεπόνθασιν*, perf. mid. of *πάσχω*.—*τὸ αὐτὸ φρονεῖτε*, *be ye of one mind*; literally, *think the*

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same.—λοιπὸν, *adv.*, or τὸ λοιπὸν, *for the rest*, *now*.—μᾶλλον ἢ, *rather than*.—χρῶ, *fr.* χράομαι.—γνώθι, *fr.* γινώσκω.—ἀπόδος, *fr.* ἀποδίδωμι.—ἀμάρτης, *2nd Aor. Subj. fr.* ἀμαρτάνω.—δ δ' ἂν ἄρξῃ, *but what you may have begun*.—ἂν. See Chap. XXV. Rule 3.

- 46.—τοῖς ἀμαρτανομένοις (πράγμασι understood), *the things sinned in, i. e. faults*. See Chap. XXIII.
 2.—συνειδείη αὐτῷ, *is conscious to himself*, *συνειδείη*, *pr. opt. of συνειδῶ*, *formed fr.* εἶδῃμι.—πῶς ἂν τις, *how any one*.—ἂ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῶνς, *which you would blame others for doing*.—ἐνεστῶτα, *for ἐνεστηκότα*, *perf. part. of ἵστημι*.—τὸ ἐλεγχθῆναι, *'to be reproached,' 1st Aor. Inf. pass. of ἐλέγχω*. See Chap. XXVI.
 4.—ἐπιθέντος, *2nd Aor. part. act. of ἐπιτίθημι*.—χειρὸς, *gen. after καθήψε*. See Chap. XXXI.
 5.—διασωθέντα, *1st Aor. part. pass. of διασώζω*,—ζῆν, *for ζᾶν*, *Inf. of ζάω*.—προσεδόκων, *Imp. 3rd pl. of προσδοκάω*. μεταβαλλόμενοι, *changing their opinion*.
 49.—Ὁν οἱ θεοὶ, &c., *he whom the gods love, dies young*.—ἐπὶ Κέκροπος, *'under Cecrops, or during his reign.'*—καταλαβέσθαι, *to choose for themselves*.—πλήξας, *having struck*, *fr.* πλήσσω.—κυνώπιδος, *in the Gen. to agree with ἐμοῦ*, *understood in ἐμός*. See Initia Latina, page 79, Rule 3.
 51.—τῆς ὑπαρχούσης εὐδαιμονίας, *of their present felicity*.
 52.—ἀντιτάσσειν ταῖς ἡδοναῖς, *to resist pleasures*. See Chap. XXIII. 2.—τὰ δέοντα προθυμείσθαι, *to desire what things are suitable for him*.—Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς, *the voy-*

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age to Corinth is not every man's, i. e. not every man can afford a trip to Corinth.—Ἦν ὑμῶν αὐτῶν, &c., if you will be your own masters, you will recover those things which you have lost by your pusillanimous conduct.—κατεῤῥαθυμημένα, perf. pass. part. of καταῤῥαθυμέω.—τῶν οἰκείων, 'our own.'

53.—πεποίηκα, 'I have esteemed.'—οὐκ ἔφη δεῖσθαι, &c., said that he did not want a general who had never heard the sound of a trumpet, i. e. who had never been in battle.—ἔμπροσθεν εἶναι τῶν πράγματων, to be beforehand with events, i. e. to be prepared for all that may happen.

54.—Οὐτε τῷ λαβόντι δῆλον, neither is it manifest to him who has received, &c.—κοινόν. See Chap. XXIX. 1.—παρέντες, neglecting, 2nd Aor. act. nom. pl. of παρίημι.—ἔωσι, neglecting, pres. part. dat. pl. of ἔάω.

55.—εἰδῶσι, dat. sing. of εἰδῶς, part. perf. of εἰδέω, by syncope for εἰδηκώς.—φθονέει, envies.—προσενέχθηεντα, 1st Aor. part. pass. of προσφέρω.—νεῖμε, 1st Aor. of νέμω, Ion. for ἐνειμε.

56.—συνεξελάσῃ, 1st Aor. Sub. of συνεξελαύνω.—Ἀγησίλαος, &c., the order is as follows: λέγεται ὅτι Ἀγησίλαος ὦν διαφερόντως φιλοτεκνότητος, κάλαμον ἐπιβεβηκώς, ὥσπερ ἵππον, οἵκοι συνέπαιζεν μικροῖς τοῖς παιδίοις.—κοίλῃσιν, dat. pl. Ion. for κοιλαῖς.—νηυσί, Ion. dat. pl. of ναῦς, for ναυσί.—θεοῖο, Ion. for θεοῦ.

57.—δενδρέ', for δένδρεα.—καὐτῷ, for καὶ αὐτῷ.

58.—τοῦ δὲ τὴν αἰτίαν πυθομένου, and when he enquired the reason.—τὸ γινῶναι τινα ἑαυτὸν, that a man should know himself.—γνούς, 2nd Aor. part. of

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γινώσκω.—βούλει, 2nd pers. sing. pres. of βούλομαι. See Eton Grammar, pres. tense of τύπτομαι. Note.—συμβεβηκότα, perf. part. acc. pl. neut. of συμβαίνω.—εἶδος μὲν κάλλιστος, *as to his form (i. e. in form) most beautiful*.—Ὁ βοῦς ὁ Ἄπης. See Chap. XXXIV. Sec. I. 3.—ἐτελεύτα νοσῶν, *died, being sick, i. e. died a natural death, 'morbo periit.'*

59.—μισθαρνικὸς τῶν βουλομένων, *the mercenary of those who wish it, i. e. any body's tool.*

61.—οὐ μὴν διὰ τοῦτ', &c., *yet he should not, on this account, appear better than a noble commander.*—ἐαυτὴν προανεῖλεν τοῦ ἀνδρός, *she slew herself in her husband's presence, or before her husband's face*; προανεῖλε, 2nd Aor. of προαναιρέω.—ἐπέβην, 2nd Aor. of ἐπιβαίνω.—οἴχεσθαι ἀποπλέοντας, *went sailing away*.—ἐπιθυμήσης τῶν ἐδεσμάτων. See Chap. XXIII. 2.

62.—φιλοσόφου διαλεχθέντος, *as a philosopher was declaring*; διαλεχθέντος, 1st Aor. pass. part. gen. of διαλέγω.

63.—μηδὲν ἀνδρείας δεήσεσθαι ἡμᾶς, *that we should have no need of courage.* See Chap. XXII. 7.

64.—τοῦ ζῆν ἀπαλλάσσω, *releasing them from life, i. e. killing them*.—Νομίσατε τρία, &c., *consider that there are three things which belong to the part of a good soldier, (namely,) to have a good will, to be respectful, and to obey his commanders*.—ἀνηλώκει, pl. perf. of ἀναλίσκω.—ἀναμνησθήτω, 1st Aor. Imperat. of ἀναμνησέσκω.—δίδωσι τρέφεσθαι, dat. nutriendum. See 'Initia Latina,' page 99, Rule 7. The difference between the Greek and Latin construction will

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easily be seen by comparing the examples there with those which we are now considering in the Greek, namely, Rule 5, page 64. It will be seen that the Greek and the English idiom correspond in this instance, while the Latin differs widely from them.

66.—τὸ δὲ τελευταῖον, &c., *we must not omit one dream, the last and the greatest, which gave him all his hope.*

68.—ἔοικε, perf. mid. of εἶκω.—ὦλεό, 2nd Aor. Ion. 2nd pers. sing. of ὀλλυμι.—τοὺς ἀγριωτέρους; these words are put in the masc. to agree with ἀνθρώπους, understood in ἔθνη.

69.—πρὸ τοῦ, &c., *before the world existed.*—ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι, *bringing one Mnason, with whom we should be lodged.* See 'Initia Latina,' page 93, Rule 2.

71.—Τουτονι, Att. for τοῦτον; the Attics add ι to the end of words, as νυνι for νῦν.—κεχηνότες, perf. part of χαίνω.—τῶν λόγων τῆς δυνάμεως, *on account of the power of your words.*—ἐμοὶ δοκεῖν, *as it appears to me;* understand ὡς before ἐμοὶ, and see Chap. XXXIV. Sec. II. 3.

72.—τοῖο, Ion. for τοῦ. See Chap. XXXIV. 5.—ἦεν, for ἦν, imperf. of εἶμι.—ἔλκεο, for ἔλκου.—παρέξο (p. 73), for παρέξου.—φανερὸν ὅτι, &c., *it is evident that tragedy, as it reaches the end sooner, is better than the epic, i. e. epic poem, such as the Iliad or the Æneid.*

73.—μετέβαλε, δέον, &c., *he metamorphosed you, while he ought to have only held you under his power.*—τὰ ἐν τῷ φανερώ αἰσχρὰ φεύγοντας, *avoided those disgraceful things that were open to the*

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observation of others.—ταῖς διατριβαῖς, *to the sojournings.*

74.—μεμνημένοις ὧν ἡδικήκασι, *remembering the things which they had wrongfully done*; ὧν is in the Gen. by attraction, agreeing with τῶν, understood, Gen. after μεμνημένοις. See Chap. XXX. 1.—πεπράχθαι αὐτοῖς, *had been done by them.*—ἐπιδραμόντες, 2nd Aor. of ἐπιτρέχω.

75.—ταῦτά πάσχει τοῖς ἄρμασι, *it suffers in the same way as chariots.*—αὐτοῖς πληρώμασι, *with their crews themselves, or, also.*—ἡράσθη, *loved, fr. ἔραμαι.* See Chap. XXXI. 4., and Obs. to page 34, on the Middle Voice.—κίεν, for ἔκιεν, Imperf. of κίω.

76.—Πηληϊάδεω, Gen. Ion.—δερκομένοιο, for δερκομένου.—κοίλης, Ion. for κοιλαῖς, Dat. pl.—ὦ δεινοτάτας, &c., *O, dearest (brother), sent, alas! alas! on a most mournful journey, (i. e. the journey of death): how hast thou undone me!*

78.—αἰρετώτερον μοί, &c., *it is better for me that I should be a sacrifice to God, than be destroyed by you.*—ὥς χρη πολεμεῖν λέγοντα, *saying, (or since he said,) that war was a necessary thing.*—ὁ Λυσιμάχου (υἱός), *the son of Lysimachus.*—τῶν Θηβαίων (στρατηγός), *the general of the Thebans.*—Λάμαχος τῶν Ἀθηναίων, *Lamachus, general of the Athenians.*

79.—διέληπται, perf. pass. of διαλαμβάνω.—ἀφῆτε, 2nd Aor. Subj. of ἀφίημι.—τὰ μὲν, ὥς ἂν ἐλὼν τις ἔχοι πολέμῳ, *partly, indeed, as any one would hold them, having taken them in war.*

80.—τρέφον, for ἔτρεφον.—ἔφασαν εἶναι, *said that they were.*

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- 81.—λέγοντος σοφὸς εἶναι. Obs.—The construction λέγοντος, Gen. abs. and σοφὸς, still in the Nominative.—ἐπὶ τῷ δοῦλοι εἶναι, &c., *in order to be slaves, but, &c.*—αὐτὸς μὲν οἷους δεῖ ποιεῖν, *that he made, i. e. represented (men) such as they ought to be.*
- 82.—Note.—The construction explained at Rule 2, is that usually adopted with the Verbs mentioned.—ἐτύγχανε ξένος ὦν αὐτῷ, *happened to be staying with him.* The Verb τυγχάνω, when thus used, may generally be construed by the Adverb fortè, ‘*by chance;*’ so also λανθάνω by the Adverb clàm, ‘*secretly;*’ as, ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα, *the army was secretly supported for him.*—ἂν φθάνῃ εὐεργετῶν, *has anticipated his friends in the exercise of kind actions, or, has first conferred a favour on his friends.*—οὐκ ἂν φθάνοις λέγων, *will you not first tell me?* φθάνω, it may be seen from these examples, may often be construed by the Adverb priùs, ‘*first.*’—ὃ ἐγὼ εἰδὼς λέληθα ἑμαυτόν, *which I have not observed myself to know.*—ὦν μέμνησο, *remember being, i. e. remember that you are.* The Latin construction is, ‘*Te esse hominem memento.*’
- 83.—μηδέποτε μετεμέλησέ μοι, *I never repented.*—σιγήσαντι, *of having been silent.*—αἰσθοίτο κάμνων, *perceived that he was affected.*
- 85.—ἄλλ’ οὐδὲν αὐτοῖς ἐπιλύεται, *in no respect permits them.*—τὸ μὴ οὐχὶ ἀγανακτεῖν, *not to mourn.*—ἐδύνω, *thou wast able, 2nd pers. sing. imperf. mid.*
- 87.—ζητοῦντι κατὰ τὸν Θεόν, *seeking (a sage), in accordance with the command of the oracle, Θεόν,*

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the God, i. e. the answer of the oracle.—κτῶνται μὲν τ' ἀγαθὰ, *possess good things, i. e. obtain possessions.*—φιλοχρημάτων ἔχειν, *to be covetous.*—ἐμπαθέστερον διετέθη, *was too strongly moved.*—οὐκ ἂν, ἐκὼν εἶναι, ψευδοίμην, *I would not willingly speak an untruth.*

- 88.—τῶν ἄλλων ἀνθρώπων διαφέρειν, *that he differed from other men.*—ἀργύριον πράττοιτο, *should exact, (or, eagerly demand) money.*—τῷ τὰ μέγιστα εὐεργετήσαντι, *to his greatest benefactor.*—μὴ τὴν μέγιστην χάριν ἔξοι, *should not be most grateful.*

ERRATA.

Page 68, for *δύστενον* read *δύστηνον*.

— 72, for *ἤκκουσεν* read *ἤκουσεν*.

— 74, for *βούλευεσθαι* read *βούλεισθαι*.

— 81, for *ἐναβρυννομένον* read *ἐναβρυννομένον*.

— 87, for *δοκοῦντες* read *δοκοῦντες*.

— 87, for *διετέθε* read *διετέθη*.

VOCABULARY TO PARTS II. AND III.

A

- 'Αβροκόμας, ου, *Abrocomas*.
 'Αγανακτέω-ῶ, ἦσω, κα, to be
 grieved.
 'Αγαστός, ἦ, ον, *admirable*.
 'Αγε, adv. *come, come on*.
 'Αγέλη, ης, ἡ, *a flock*.
 'Αγησίλαος, ου, *Agesilaus*.
 'Αγίς, ιδος, *Agis*.
 'Αγλαός, ό and ἡ, and ά, όν, *splendid, illustrious*.
 'Αγνοίω-ῶ, ἦσω, κα, to be ignorant of, not to know.
 'Αγορά, άς, ἡ, *the market place, or forum*.
 'Αγορεύω, σω, to *speak*.
 'Αγριος, ία, ιον, *wild, uncivilised*.
 'Αγρυπνίω, ησω, to *watch, or remain awake*.
 'Αγχι, adv. *near*.
 'Αδηλος, ό and ἡ, *obscure*.
 'Αδίκημα, ατος, τό, *injury, wrong*.
 'Αδίκως, adv. *unjustly*.
 'Αδιάφορος, ό and ἡ, *indifferent*.
 'Αδολεσχία, ας, ἡ, *loquacity*.
 'Αείδω, (poet, αἶδω) σω, ἤεκα, to *sing*.
 'Αέκων, ουσα, gen. άέκοντος, *unwilling*.
 'Αηδώς, adv. *disagreeably*.
 'Αθάνατος, η, ον, *immortal*.
 'Αθηναί, ων, αί, *Athens*.
 'Αθηναῖος, αία, αῖον, *Athenian*.
 'Αθήνη, ης, Ion. for 'Αθηνά, *Minerva*.
 'Αθυμία, ας, ἡ, *dejection, despondency*.
 Αἰγίοχος, Ion. gen. Αἰγίοχοιο, *ægis-bearing*: fr. αἰγίς and ἔχω.
 Αἰδέομαι -οὔμαι, to *reverence, to be moved by shame*.
 'Αἶδης, ου, ό, *hell, the regions of the dead*.
 Αἰσθάνομαι, αἰσθήσομαι, p. ᾗσθημαι: aor. 2. ᾗσθόμην, to *perceive*.
 Αἰσθησις, εως, ἡ, *sense, perception*.
 Αἰσχύλος, ου, *Æschylus*.
 Αἰτία, ας, ἡ, *a cause*.
 Αἰτιάομαι -ῶμαι, άσομαι, pr. inf. αἰτιάσθαι, to *accuse*.
 Αἴτιος, ό and ἡ, *author of a thing*.
 Αἴτην, ης, ἡ, *Ætna*.
 'Ακολασία, ας, ἡ, *intemperance*.
 'Ακολουθητικός, ἡ, όν, *disposed to follow*.
 'Ακρόπολις, εως, ἡ, *a citadel; the Acropolis of Athens*.
 'Αλαζονεία, ας, ἡ, *arrogance, boasting*.
 'Αλεγιζω, σω, to *care for or regard*.
 'Αλέξανδρος, ου, *Alexander*.
 'Αλκή, ἡς, ἡ, *strength, courage*.

- Ἀλλότριος, α, ον, *belonging to another*.
 Ἄλς, ἄλδς, ἡ, *the sea*.
 Ἀλυπος, ὁ and ἡ, *free from grief*.
 Ἀμα, adv. *together with*.
 Ἀμάρτημα, ατος, τὸ, *an offence*.
 Ἀμελέω, ἥσω, κα, *to neglect*.
 Ἀμετρία, ας, ἡ, *excess*.
 Ἀμνός, οὔ, ὁ, *a lamb*.
 Ἀμύσσω, ξω, *to tear, to torment*.
 Ἀμφί, prep. with a gen. *around, about*: with a dat. *about, near, concerning, against*: with an acc. *round to, towards*.
 Ἀμφι-λέγω, -λέξω, *to dispute*.
 Ἀμφότερος, α, ον, *both*.
 Ἀναβλύζω, and ἀναβλῶ, σω, κα, *to gush out*.
 Ἀνάγκη, ης, ἡ, *necessity*.
 Ἀν-άγω, ἀνάξω, ἤχα, p. pass. ἀνήγμαι: aor. 1. ἀνήχθην, *to lead forward, to withdraw*.
 Ἀναγωγή, ης, ἡ, *a sally*.
 Ἀναίρειω -ῶ, ἥσω, κα, *to take up: in the mid. to undertake*.
 Ἀν-αλίσκω or ἀναλῶ, ἀναλώσω, ἀνήλωκα, *to destroy, expend*.
 Ἀνα-μένω, -μενῶ, *to await*.
 Ἀνα-μνήσκω, -μνήσω, -μνήμαι, ἀνεμνήσθην, *to recollect*.
 Ἀνάξιος, ου, ὁ and ἡ, *unworthy*.
 Ἀνά-πηδάω -ω, ἥσω, κα, *to leap up, rise up quickly*.
 Ἀνατολή, ης, ἡ, *the east*: fr. ἀνατέλλω, *to rise*.
 Ἀνα-τρέπω, -ψω, *to overturn*.
 Ἀναυρος, ου, ὁ, *a torrent, a river*.
 Ἀνα-φαίνω, -φανῶ, -πέφαγκα, *to show*.
 Ἀνδρεία, ας, ἡ, *courage*.
 Ἀνήμερος, ου, ὁ and ἡ, *savage*.
 Ἀνήνυτος, ὁ and ἡ, *impossible*.
 Ἀνθρώπινος, η, ον, *human*.
 Ἀν-ορθῶ -ῶ, ὥσω, κα, *to raise up*.
 Ἀνόσιος, α, ον, *impious, unholy*.
 Ἀντίπαλος, ὁ and ἡ, *rival*.
 Ἀντίπατρος, ου, *Antipater*.
 Ἀντι-τάσσω, ξω, *to resist*.
 Ἀντρον, ου, τὸ, *a cave*.
 Ἄνω, *above, in the interior of a country*.
 Ἀξιῶ -ῶ, ὥσω, κα, *to esteem worthy, think proper*.
 Ἀοιδός, οὔ, ὁ, *a singer, a poet*: from αἰδῶ, *to sing*.
 Ἀπάθεια, ας, ἡ, *indifference, apathy*.
 Ἀπ-αλείφω, ψω, φα, *to obliterate*.
 Ἀπαλλάσσω or -ττω, ἄξω, ἀπήλλαχα, *to dismiss, remove*.
 Ἀπ-εἶμι or ἀπ-ἵμι, *to depart*: aor. 2. ἄπιον.
 Ἀπερισάλπικτος, ὁ and ἡ, *who has never heard the sound of a trumpet*.
 Ἀπ-έχομαι, aor. 2. -εσχόμεν, *to abstain from*.
 Ἀπισ, ἰδος, *Apis*.
 Ἀπιστέω -ῶ, ἥσω, κα, *to disbelieve*.
 Ἀπιών, *going away*, aor. 2. part. of ἄπειμι or ἀπίημι.
 Ἀπλετος, poetically for ἀπλητος, ὁ and ἡ, *immense*.
 Ἀποικος, ου, ὁ and ἡ, *a colonist*.
 Ἀπο-κρύπτω, ψω, φα, ἀπέκρυβον, *to conceal from*.
 Ἀπόλαυσις, εως, ἡ, *enjoyment*.
 Ἀπο-λαύω, *to enjoy*.
 Ἀπόλλων, ωνος, *Apollo*.
 Ἀπολογέομαι -οῦμαι, ἥσομαι, *to excuse one's self*.
 Ἀπο-λύω, ὥσω, κα, *to release*.
 Ἀπο-πέμπω, ψω, φα, *to send back, recruit*.
 Ἀπο-πλέω, -πλεύσω, *to sail away*.
 Ἀπόρρητος, ὁ and ἡ, *forbidden, not to be mentioned*.
 Ἀπο-σκάπτω, -ψω, *to rally, or jest upon*.
 Ἀπο-σπάω, -σπάσω, ἀπέσπακα, *to withdraw*.
 Ἀποστάς, ἄντος, *having revolted*: aor. 2. part. of ἀφίστημι.

- Ἀποστερέω -ῶ, ἤσω, κα, to de-
fraud.
 Ἀπόστολος, ου, ὁ, an apostle.
 Ἀπο-στρέφω, ψω, to turn away.
 Ἀπο-σφάζω, ξω, to kill, slaughter.
 Ἀποτυχία, ας, ἡ, a reverse, a
misfortune.
 Ἄρα, now, but.
 Ἀραβία, ας, ἡ, Arabia.
 Ἀργαλέος, ἱα, ἔον, grievous, sor-
rowful.
 Ἀργεῖος, ου, ὁ, an Argive.
 Ἀργία, ας, ἡ, leisure, cessation,
idleness.
 Ἀργός, ἡ, ὄν, and ὁ, ἡ, idle.
 Ἀριστάω -ῶ, ἤσω, κα, to dine,
breakfast, take any meal.
 Ἀριστείδης, ου, Aristides.
 Ἀριστοτέλης, εος, Aristotle.
 Ἀρκέω -ῶ, ἔσω, κα, to be sufficient.
 Ἄρμα, ατος, τὸ, a chariot.
 Ἀρμόττω, same as ἀρμόζω, to fit,
be fit for.
 Ἄρνυμαι, part. pr. ἀρνύμενος, to
claim, to obtain or seek for.
 Ἀρπαγή, ἡς, ἡ, ravishment.
 Ἀρρώστος, ὁ and ἡ, sick.
 Ἀρτέος, ὁ and ἡ, that ought to be
removed.
 Ἀρχαῖος, α, ον, ancient.
 Ἀρχομαι, (mid. of ἄρχω,) I begin:
 ἄρξομαι, perf. ἡρχόμην.
 Ἀσεβής, εος, ὁ and ἡ, impious.
 Ἀσκέω -ῶ, ἤσω, κα, to exercise.
 Ἀσθενῶς, adv. weakly, feebly.
 Ἀσπίς, ἱδος, ἡ, an aspic, a shield.
 Ἀσφάλεια, ας, ἡ, safety.
 Ἀσφαλῶς, safely.
 Ἀσχολία, ας, ἡ, occupation.
 Ἀσωτία, ας, ἡ, profligacy, disso-
luteness.
 Ἀσωτος, ὁ and ἡ, prodigal.
 Ἀταραξία, ας, ἡ, quiet, repose.
 Ἄτη, ης, ἡ, loss, injury, wrong.
 Ἀτοπία, ας, ἡ, absurdity.
 Ἀττική, ἡς, ἡ, Attica.
 Ἀτυχέω -ῶ, to be unfortunate.
- Αὐθαίρετος, ὁ and ἡ, voluntary.
 Αὐτάρ, but.
 Αὐτόθι, adv. there.
 Ἄφανής, εος, ὁ and ἡ, obscure,
*concealed; ἐν τῷ ἀφανεί, in se-
 cret.*
 Ἄφαρ, adv. immediately.
 Ἀφθιτος, ὁ and ἡ, immortal, in-
corruptible.
 Ἀφίστημι, ἀποστήσω, aor. 2.
 ἀπέστην, aor. 2. part. ἀποστάς,
to revolt.
 Ἀφυής, εος, ὁ and ἡ, without abi-
lity, dull.
- B
- Βαβυλῶν, ὦνος, Babylon.
 Βάζω, σω and ξω, χα, to speak,
to prate.
 Βαρβαρίζω, ἴσω, κα, to speak or
live like a barbarian.
 Βαρβαρικός, ἡ, ὄν, barbarian.
 Βαρὺς, εἶα, ὃ, heavy, violent.
 Βασιλικός, ἡ, ὄν, kingly.
 Βίαιος, α, ον, and ὁ and ἡ, violent.
 Βιοτεύω, σω, to live, or seek one's
living.
 Βιοτή, ἡς, ἡ, and βίος, ου, ὁ,
life.
 Βοράνη, ης, ἡ, a herb.
 Βονκόλος, ου, ὁ, a herdsman.
 Βούλομαι, βουλῆσομαι, βεβούλη-
 μαι, βέβουλα, to wish, to desire.
 Βροτός, οὔ, ὁ, mortal.
 Βρόχος, ου, ὁ, a cord, a noose to
hang a person.
 Βυρσεὺς, εος, Att. ἑως, ὁ, a tanner.
- Γ
- Γαῖα, ας, ἡ, the earth.
 Γάμος, ου, ὁ, a wedding, marriage.
 Γαστήρ, ἐρος and τρὸς, ἡ, the
belly, appetite.
 Γελάω -ῶ, ἄσω, κα, to laugh.
 Γενναῖος, α, ον, noble, generous,
brave.

Γέρανος, ου, ὁ, *a crane.*
 Γεωργέω -ῶ, ἦσω, κα, *to till the ground.*
 Γλῶσση, ης, ἡ, *the tongue.*
 Γνωτός, οὔ, ὁ, *a relative.*
 Γούνων, gen. pl. contr. of γόνυ, *a knee.*
 Γραμματεὺς, ἐός, ὁ, *a scribe.*
 Γυμνῶ -ῶ, ὥσω, κα, *to make naked, expose.*

Δ

Δαήρ, ἐρός, ὁ, *a husband's brother.*
 Δαιμόνιον, ου, τὸ, *an unclean spirit.*
 Δαίμων, ονος, ὁ and ἡ, *a god, a daemon.*
 Δάκρυ, υος, τὸ, *a tear.*
 Δάκρυον, ου, τὸ, *a tear.*
 Δακρύω, ὥσω, κα, *to weep.*
 Δασμός, οὔ, ὁ, *a tribute, tax.*
 Δείκνυμι or δεικνύω, δεῖξω, δέδεικα, p. p. *δέδειγμαι, to show.*
 Δέμας, τὸ, undecl. *the body.*
 Δένδρεον, ου, τὸ, poetic for
 Δένδρον, ου, τὸ, *a tree.*
 Δεξιὰ, ᾶς, ἡ, *the right hand:*
 δεξιὰν λαβεῖν καὶ δοῦναι, *to make a treaty.*
 Δεξιός, ᾶ, ὁ, *the right.*
 Δέομαι, δεήσομαι, δεδήμαι, ἐδέηθην, *to ask, to want.*
 Δέον, οντος, τὸ, part. of δεῖ, *fit, necessary, it being right.*
 Δέρκω or δερκομαι, ξω, δέδερχα, *to see, to behold.*
 Δέσποινη, ης, ἡ, *a mistress.*
 Δεσπότης, ου, ὁ, *a master.*
 Δεῦρο, adv. *hither.*
 Δῆ, indeed, *truly.*
 Δηλονότι, *evidently.*
 Δῆλος, η, ον, *manifest.*
 Δημοσθένης, εος, *Demosthenes.*
 Δια-δίδωμι, *to distribute.*
 Διαδοχή, ης, ἡ, *succession.*

Διαιρέω -ῶ, ἦσω, διήρηκα, *to divide, to distinguish.*
 Δίαιτα, ης, ἡ, *mode of living, diet.*
 Διά-κειμαι, *to be affected, situated.*
 See Κεῖμαι.
 Δια-λαμβάνω, -λήψομαι, *to distinguish;* διειληπται, *is interpreted.*
 Δια-λέγομαι, -λέλεγμαι, *to discourse.*
 Διάλευκος, ὁ and ἡ, *partially white.*
 Διαλογίζομαι, *to reason.*
 Δι-αμαρτάνω, *to err.* See ἑξαμαρτάνω.
 Διασωστικός, ὁ and ἡ, *disposed to save.*
 Δια-τελέω -ω, εσω, διατετέλεκα, *to continue.*
 Διατριβή, ης, ἡ, *abode.*
 Διαφερόντως, adv. *extremely.*
 Δια-φέρω, -οίσω, διήνεγκα, *to differ.*
 Δια-φθείρω, -θερῶ, 2 aor. διέφθαρον, *to corrupt, to destroy.*
 Δια-φροντίζω, σω, *to meditate.*
 Διέξειμι, *to pass through;* fr. διὰ, ἐξ and εἰμι.
 Διετίθη, *was affected,* 1 aor. pass. of διατίθημι. See 1st Vocab.
 Δικαίως, *justly.*
 Δικάζω, *to judge.*
 Διογένης, εος, *Diogenes.*
 Διώνυσος, ου, *Bacchus.*
 Διττός and δισσός, ἡ, ὄν, *double.*
 Διψάω -ῶ, ἦσω, κα, *to be thirsty.*
 Δοκίω -ῶ, δόξω, δέδοχα, *to think, to seem;* ἔδοξε, *it seemed fit:* (in Latin, visum est, placuit.)
 Δολιχόδερος, ὁ and ἡ, *long-necked.*
 Δόξα, ης, ἡ, *reputation.*
 Δορά, ᾶς, ἡ, *a skin.*
 Δοῦλος, ου, ὁ, *a slave.*
 Δράω, ἄσω, *to do.*
 Δρυμός, οῦ, ὁ, and Δρυμὸν, ου, τὸ, *a thicket of oaks, a grove.*

Δύναμις, εως, ἡ, *power, an armament.*

Δυνατός, ἡ, ὄν, *powerful.*

Δύο, Att. δύο, δυοῖν, dat. pl. δυσί, *two.*

Δύσις, εως, ἡ, *a setting of the sun, the west.*

Δύστηνος, ὁ and ἡ, *unhappy, wretched*: fr. δὺς and στένω, *to groan.*

Δῶμα, ατος, τὸ, *a house.*

E

Ἔαρ, ρος, τὸ, *Spring.*

Ἐγκρατεία, ας, ἡ, *moderation, temperance.*

Ἐγκρατής, εος, ὁ and ἡ, *master of.*

Ἐγρηγορώς, οτος, part. *watchful.*

Ἐχειρίζω, ἰω, ἰκα, *to put into the hand.*

Ἐγωγε, Att. for ἐγὼ, *I.*

Ἐδεσμα, ατος, τὸ, *food, meats.*

Ἔζομαι, *to sit*; ἔζετο, Ion. for εἴζετο, *he sat*, Imp.

Εἶδος, εος, τὸ, *form.*

Εἰδῶλον, ου, τὸ, *an image, a spectre or phantom.*

Εἰκὼν, ὄνος, ἡ, *an image.*

Εἰλως, ωτος, ὁ, or Εἰλώτης, ου, ὁ, *a helot, or slave among the Lacedæmonians.*

Εἵνεκα, the same as ἔνεκα, *for the sake of.*

Εἶρω, ἐρῶ, εἶρηκα, *to say.*

Εἷς, μία, ἓν, *one.*

Εἰσαῦθις, adv. *afterwards.*

Εἰς-εἰμι, *to enter*: see Εἶμι, *to go.*

Εἰς-έρχομαι, aor. 2. εἰσῆλθον, *to enter, come to.*

Εἶτε, and ἴτε.

Εἶωθα, Att. perf. of ἔθω. (See 1st Vocab.)

Ἐκάβη, ης, *Hecuba.*

Ἐκατόμυλος, ὁ and ἡ, *having a hundred gates.*

Ἐκ-βάλλω, -αλῶ, aor. 2. ἐξίβαλον, *to cast out, extract.*

Ἐκεῖ, adv. *there.*

Ἐκκλησία, ας, ἡ, *an assembly, a church.*

Ἐκκλίνω, ἰνῶ, ἐκκέκλικα, *to turn aside from.*

Ἐκ-κράζω, -ξω, aor. 2. ἐξ-έκραγον, *to cry out.*

Ἐκ-λείπω, ψω, -λέλειφα, 2 aor. ἐξέλιπον, *to omit, leave off.*

Ἐκ-μανθάνω, -μαθήσομαι, 2 aor. ἐξέμαθον, *to learn.*

Ἐκ-πέμπω, ψω, φα, *to send out.*

Ἐκ-τίθημι, *to repose*; aor. 2. Inf. ἐκθεῖναι.

Ἐκτός, adv. *without, outside.*

Ἐκὼν, οὔσα, ὄν, *willing.*

Ἐλάσσων and ἑλάττων, ονος, ὁ and ἡ, *less.*

Ἐλίσσω or -ττω, ξω, ρ. εἵλιχα, *to roll.*

Ἐλκος, εος, τὸ, *an ulcer, a wound.*

Ἐλκω, ξω, *to draw.*

Ἑλλάς, ἀδος, ἡ, *Greece.*

Ἑλληνες, ων, *the Hellenes.*

Ἑλληνικός, ἡ, ὄν, *Grecian.*

Ἑλλάχνιον, ου, τὸ, *a lamp.*

Ἐλπίζω, σω, κα, *to hope, expect.*

Ἐλσαι, by syncope for ἐλάσαι, 1 aor. inf. of ἐλαύνω, *to drive.*

Ἐμβαίνω, -βήσομαι, aor. 2. ἐνέβην, *to enter in, embark.*

Ἐμβάλλω, αλῶ, ἐμβέβληκα, ἐνέβαλον, *to throw in, inflict (as blows:)* fr. ἐν and βάλλω.

Ἐμπαθίστερον, *more strongly*; compar. of ἐμπαθής, εος, *agitated, affected.*

Ἐμπειρία, ας, ἡ, *experience, skill.*

Ἐμπιμπλάω, ορέμπιμπλημι, ἥσω, κα, *to fill.*

Ἐμπίπτω, ἐμπτῶσω, aor. 2. ἐνέπεσον, *to fall upon.*

Ἐμποδών, adv. *in the way of.*

- *Ἐμπορία, ας, ἡ, *traffic*.
 *Ἐμπροσθεν, adv. *before*.
 *Ἐναβρύνομαι, to *boast*.
 *Ἐνδεής, εὖς, ὁ and ἡ, *destitute, wanting*.
 *Ἐνδον, adv. *within*.
 *Ἐνθυμέομαι -οῦμαι, ἥσομαι, to *reflect upon*.
 *Ἐνθύμημα, ατος, τὸ, a *thought, a conception*.
 *Ἐννα, ης, *Enna, (a vale of Sicily)*.
 Ἐννοέω -ῶ, ἥσω, κα, to *think*.
 *Ἐνσπονδος, ὁ and ἡ, *having made a treaty or engagement*.
 *Ἐνταῦθα, adv. *here*.
 *Ἐντεῦθεν, *hence*.
 *Ἐντολή, ἥς, ἡ, a *commandment*.
 *Ἐντὸς, adv., *within*: τὰ ἐντὸς, *the interior*.
 *Ἐξ-αγγέλλω, -αγγελῶ, ἐξήγγελ-κα, to *declare*.
 *Ἐξ-αίρω, -αρῶ, aor. 1. ἐξῆρα, to *take out*.
 *Ἐξ-αμαρτάνω, ἥσω, -ημάρτηκα, -ἡμαρτον, to *offend, to err*.
 *Ἐξ-ελαύνω, -ελάσω, to *march out, drive out*.
 *Ἐξουσία, ας, ἡ, *power, liberty*.
 *Ἐξω, *outside of, beyond*.
 *Ἐοικε, Att. for οἶκε, perf. mid. of εἶκω, to *be like*; ὥς εἰοικε, as it is fit or reasonable; εἰοικε, though perf. takes the sense of the pres.
 *Ἐπαγγελία, ας, ἡ, a *declaration, command*.
 *Ἐπ-αγγέλλω, ελῶ, ἐπήγγελκα, to *announce*: in mid. to *profess*.
 *Ἐπαινος, ου, ὁ, *praise*.
 *Ἐπαμινώνδας, ου, *Epaaminondas*.
 *Ἐπαύρομαι, to *enjoy*.
 *Ἐπεὶ, *since*.
 *Ἐπ-εimi, to *assail, to come upon*.
 *Ἐπειτα, adv. *then*.
 *Ἐπ-έν-δυμι, to *put on as a garment*: ἐπενδυθεῖς, *putting on*.
 *Ἐπι-βάλλω, αλῶ, to *apply*.
 *Ἐπι-βαίνω, -βήσομαι, ἐπέβην, to *mount or get upon, go upon*.
 *Ἐπιγαμία, ας, ἡ, *intermarriage*.
 *Ἐπι-δακρύω, -σω, to *weep over*.
 *Ἐπιδόντας, aor. 2. part. of ἐπιδίδω, to *look into*.
 *Ἐπικεῖς, εὖς, ὁ and ἡ, *just, proper, sufficient*.
 *Ἐπιθυμία, ας, ἡ, a *desire*.
 *Ἐπι-καλέομαι -οῦμαι, to *be named or called*.
 *Ἐπι-λανθάνομαι, -λήσομαι, ἐπε-λαθόμεν, to *forget, to neglect*.
 *Ἐπι-λέγω, ξω, to *say in addition*.
 *Ἐπι-λύω, σω, ἐπιλέλυκα, to *loosen*; in mid. to *yield, grant*.
 *Ἐπι-μελέομαι -οῦμαι, -ῆσομαι, -μετέλῃμαι, to *take care of*.
 *Ἐπίνοια, ας, ἡ, *thought*.
 *Ἐπιορκέω -ῶ, ἥσω, to *forswear*.
 *Ἐπι-πηδάω -ῶ, ἥσω, κα, to *spring upon*.
 *Ἐπιπόνως, adv. *with toil, with difficulty*.
 *Ἐπισθένης, ους, *Episthenes*.
 *Ἐπισταμένως, *skilfully, reasonably*.
 *Ἐπιστήμων, ονος, ὁ and ἡ, *wise, acquainted with*.
 *Ἐπιστολή, ἥς, ἡ, a *letter, an epistle*.
 *Ἐπιτήδεια, ων, τὰ, *necessaries*.
 *Ἐπιτήδειος, ου, ὁ and ἡ, *affectionate*.
 *Ἐπι-τίθημι, ἐπιθήσω, to *lay upon, to inflict*; in the mid. to *attack*.
 *Ἐπι-τρέχω, -θρέξω, ἐπέδραμον, to *run upon*.
 *Ἐπιτυχία, ας, ἡ, a *success*.
 *Ἐπι-φέρω, ἐποισω, to *bring on, inflict*.
 *Ἐπιχώριος, ὁ and ἡ, *native, belonging to a country*.
 *Ἐποποιία, ας, ἡ, *Epic verse or heroic poetry*: fr. ἔπος and ποιέω.

Ἐρανος, ου, ὁ, *contribution, kindness.*

Ἐράω-ῶ, ἄσω, *to love; ἐρασθέν-τες, 1 aor. part. pass. (signifies) having loved.*

Ἐργάζομαι, ἄσομαι, p. p. εἰργασμαι, *to labour, to do.*

Ἐργαστήριον, ου, τὸ, *a workshop.*

Ἐρεχθίδης, ἴδος, *of Erechtheus.*

Ἐρέω, fut. m. ἐρήσομαι, *to say, to speak.*

Ἐρίβρομος, ὁ and ἡ, *loudly thundering or roaring.*

Ἐρικυδής, ἑος, ὁ and ἡ, *very glorious, famed.*

Ἐρις, ἴδος, ἡ, *contention, strife.*

Ἐρχεσθον for ἤρχεσθον, *came; fr. ἔρχομαι.*

Ἐρωτάω-ῶ, ἦσω, κα, *to ask, interrogate.*

Ἐσ-βάλλω, *to cast into. See Βάλλω.*

Ἐσθίω, σω, ἤσθικα, *to eat.*

Ἐσχατος, η, ου, *last, farthest.*

Ἐταρος, ου, poet. for ἑταῖρος, ου, ὁ, *a companion.*

Ἐτερος, α, ου, *one, another.*

Ἐτήτυμος, ὁ and ἡ, *true.*

Εὖ, adv. *well.*

Εὐγενής, ἑος, ὁ and ἡ, *nobly born, noble.*

Εὐδαιμονία, ας, ἡ, *good fortune, prosperity, happiness.*

Εὐδαιμονίζω, σω, *to congratulate.*

Ἐνδαμίδας, ου, *Eudamidas.*

Εὐδοκίμειω-ῶ, ἦσω, κα, *to be distinguished or celebrated.*

Εὐεργετέω-ῶ, ἦσω, *to do good, to benefit.*

Εὐκλείης, εος, ὁ and ἡ, *glorious.*

Εὐορκέω-ῶ, ἦσω, *to keep one's oath.*

Εὐποιία, ας, ἡ, *beneficence.*

Εὐποτμία, ας, ἡ, *good fortune.*

Εὐρυτος, ου, *Eurytus.*

Εὐσέβεια, ας, ἡ, *piety.*

Εὐτυχής, εος, *happy.*

Εὐτυχία, ας, ἡ, *prosperity.*

Εὐφυνής, εος, ὁ and ἡ, *of good ability.*

Εὐώνυμος, ὁ and ἡ, *the left.*

Ἐφεσος, ου, ἡ, *Ephesus.*

Εφιάλτης, ου, *Ephialtes.*

Z

Ζήν, Ζηνός, for Ζεός, *Jupiter.*

Ζῶον, ου, τὸ, *an animal.*

H

Ἡγητέος, ὁ and ἡ, *that ought to be considered.*

Ἡδονή, ἥς, ἡ, *pleasure.*

Ἡλικία, ας, ἡ, *age.*

Ἡλίκος, η, ου, *how much, how many, how great.*

Ἡν, ἴψ.

Ἡνώχος, ου, ὁ, *a charioteer, fr. ἡνία, a rein, and ἔχω, to hold.*

Ἡρα, ας, *Juno.*

Ἡράσθην and ἱράσθην, 1. aor. pass. with an act. sense, of ἱράω, or ἱραμαι, *to love.*

Ἡσιόδος, ου, *Hesiod.*

Ἡύκομος, ὁ and ἡ, *having beautiful hair.*

Θ

Θάλαμος, ου, ὁ, *a marriage-bed.*

Θαῤῥούντως, adv. *with confidence.*

Θαυμασίως, *wonderfully.*

Θαυμαστός, ἡ, ὄν, *wonderful.*

Θεά, ᾗς, ἡ, *a goddess.*

Θέα, ας, ἡ, *a sight, a theatre.*

Θεάομαι, ἄσομαι, τεθέαμαι, *to see.*

Θεανώ, οὗς, *Theano.*

Θέατρον, ου, τὸ, *a theatre.*

Θεῖος, θεία, θεῖον, *divine.*

Θεογνις, ἴδος, *Theognis.*

Θεραπευτέος, ὁ and ἡ, *that must be worshipped.*

Θεράπων, οντος, ὁ, *a servant.*
 Θέρος, εος, τὸ, *summer.*
 Θερσίτης, ου, *Thersites.*
 Θετταλία, ας, ἡ, *Thessaly.*
 Θετταλός, οὔ, ὁ, *a Thessalian.*
 Θῆβαι, ὦν, *Thebes.*
 Θηβαῖος, ου, ὁ, *a Theban.*
 Θησεύς, έως, *Theseus.*
 Θνητὸς, ἡ, ὄν, *mortal.*
 Θόρυβος, ου, ὁ, *a tumult, noise.*
 Θοῦρις, ιδος, *impetuous.*
 Θρασύνω, *to make bold: in mid.*
to be bold, act boldly, or to fail
in respect.
 Θρηνητέον, *we must deplore.*
 Θρόνος, ου, ὁ, *a throne.*
 Θυμός, οὔ, ὁ, *the mind, anger.*
 Θυμῶ - ὦ, ὡσω, κα, *to provoke,*
inflame.
 Θυσιάζω, σω, *to sacrifice.*
 Θύω, σω, κα, *to burn incense, to*
sacrifice.

I

Ἰατρός, οὔ, ὁ, and Ἰατῆρ, ἦρος, ὁ,
a physician.
 Ἰερουσαλήμ, indec. *Jerusalem:*
also Ἰεροσόλυμα, ης, ἡ, and
Ἰεροσόλυμα, ων, τὰ.
 Ἰέρων, ωνος, *Hiero.*
 Ἰκόνιον, ου, *Iconium.*
 Ἰκω, ἴξω, *to come.*
 Ἰλεως, adv. *merciful, favorable.*
 Ἰματίον, ου, τὸ, *a garment, a*
cloak.
 Ἰόλη, ης, ἡ, *Iole.*
 Ἰσόθεος, ὁ and ἡ, *equal to a god,*
godlike.
 Ἰσοκράτης, εος, *Isocrates.*
 Ἰστῆμι, *to stop or hinder. See*
1st Vocab.
 Ἰχνεύμων, ονος, ὁ, *an ichneumon.*
 Ἰχνος, εος, τὸ, *a footstep, trace.*

K

Καθάπερ, *like as.*

Καθέζομαι, *to sit.*
 Καθ-είργω, ξω, *to restrain, to*
shut up.
 Κάθημαι, *to sit down.*
 Καθόσον, adv. *as far as.*
 Καῖσαρ, αρος, *Cæsar.*
 Κακόν, οὔ, τὸ, *an evil.*
 Κακοῦργος, ὁ and ἡ, *wicked: fr.*
κακός bad, and ἔργον, a work.
 Κάλαμος, ου, ὁ, *a stick.*
 Καλῶς, adv. *rightly, well.*
 Κάμνω, *to be affected by a dis-*
ease. (See 1st Vocab.)
 Καπνός, οὔ, ὁ, *smoke.*
 Κάρδαμον, ου, τὸ, *water-cress.*
 Κατα-καίνω, *to kill.*
 Κατα-λαμβάνω, -λήψομαι, κατα-
είληφα, κατέλαβον, to take, to
occurry.
 Κατα-λύω, ὑσω, *to dissolve, to*
destroy.
 Κατ-αναλίσκω, -ωσω, *to squander.*
See ἀλίσκομαι, 1st Vocab.
 Καταναυμαχέω, -ῶ, ἦσω, *to con-*
quer by sea.
 Κατα-νοέω - ῶ, ἦσω, *κατανενόη-*
κα, to perceive.
 Καταρραθυμέω - ω, ἦσω, κα, *to do*
cowardly, lose by cowardice.
 Κατασήπω, aor 2. ἔσαπον, *to*
make putrid; in the pass. to
decay.
 Κατα-σκευάζω, ασω, κα, *to build,*
to equip.
 Κατα-στρέφω, ψω, *to subjugate;*
perf. pass. κατέστραπται, he
has subjugated.
 Κατάσχεσις, εως, ἡ, *detention.*
 Κατα-φαίνομαι, *to show itself.*
See Φαίνω, 1st Vocab.
 Κατα-φεύγω, ξω, *to flee from:*
aor. 2. κατέφυγον.
 Κατα-φρονέω - ῶ, ἦσω, perf. κατα-
πεφρόνηκα, to despise.
 Κατ-έχω, ξω, aor. 2. κατέσχον,
to occurry.
 Κάτω, adv. *beneath, below.*

Κέκρωψ, οπος, *Cecrops*.
 Κέλευθος, ου, ή, *a way*.
 Κεραμεύς, έως, ό, *a potter*.
 Κερας, άτος, τό, *a horn, the wing of an army*.
 Κεύθω, σω, κα, *to hide*.
 Κηδεστής, ου, ό, *a kinsman*.
 Κίεν, imp. or 2 aor. of κίω, Ion. for έκιε, *went*.
 Κινέας, ου, ό, *Cineas*.
 Κίσσα and Attic. κίττα, ης, ή, *a dove*.
 Κισσοκόμης, ου, ό, *having the hair adorned with ivy*.
 Κιχέω, ήσω, κα, *to find*.
 Κλέαρχος, ου, *Clearchus*.
 Κλεομένης, ους, *Cleomènes*.
 Κλεοπάτρα, ας, *Cleopatra*.
 Κληρονόμος, ου, ό, *an heir*.
 Κλισία, ας, Ion. κλισιη, ης, ή, *a tent*.
 Κλοπή, ης, ή, *theft*.
 Κνίσσα, ης, ή, *the fumes of roasted meat, a strong scent*.
 Κοίλος, η, ον, *hollow*; κοίλης, Ion. for κοίλαις.
 Κοινωνία, ας, ή, *communion, society, alms-giving*.
 Κοιράνος, *a prince, a ruler*.
 Ξολακέω, σω, κα, *to flatter*.
 Κόλαξ, ακος, ό, *a flatterer*.
 Κομίζω, ίσω, κα, *to bring*.
 Κόρη, ης, ή, *Proserpine; a girl*.
 Κόρινθος, ον, *Corinth*.
 Κόρος, ου, ό, *satiety*.
 Κοσμέω-ω, ήσω, κα, *to adorn*.
 Κοτew-ω, έσω, and ήσω, κα, *to be angry*.
 Κουρεύς, έως, ό, *a barber*.
 Κούρη, ης, ή, Ion. for κόρη, *a girl*.
 Κουρήτες, ων, οί, *the Curetes, Corybantes, or priests of Cybele*.
 Κούφος, η, ον, *light, inconstant, vain*.
 Κραδία, ας, and Ion. κραδίη, ης, ή, *the heart*; for καρδία.

Κρήνη, ης, ή, *a fountain*.
 Κρίσις, εως, ή, *judgment*.
 Κροῖσος, ου, *Cræsus*.
 Κροκόδειλος, ου, ό, *a crocodile*.
 Κροκόττας, ου, ό, *a hyæna*.
 Κυνώπης, ου, ό and ή, *impudent*.
 Κυηῶπις, ιδος, ή, *immodest*.
 Κυπρίος, ου, *a Cyprian*.
 Κύπρος, ου, ή, *Cyprus*.
 Κύρος, ου, *Cyrus*.

Λ

Λαγχάνω, λήξω, λέληχα, έλαχον, *to obtain*.
 Λαγώς, ώ, ό, *a hare*.
 Λαιμός, ου, ό, *the throat*.
 Λαῖος, ου, *Laius*.
 Λάκων, ονος, *a Lacedæmonian*.
 Λάλος, ό and ή, *talkative*.
 Λάμαχος, ου, *Lamachus*.
 Λαμπρός, ά, ον, *bright, splendid*.
 Λευκανός, ου, *a Lucanian (now Naples)*.
 Λευκώλενος, ό and ή, *white-armed*.
 Λειμών, ῶνος, ό, *a meadow*.
 Λήγω, *to cease*.
 Λιάζω, σω, *to separate, to trouble or disturb*.
 Λίβυες, ων, *the Libyans*.
 Λιβύη, ης, ή, *Libya*.
 Λίσσομαι, f. λίσσμαι, *to supplicate*: 1. aor. imp. mid. λισαι.
 Λοιδορέω-ω, ήσω, κα, *to revile*.
 Λοιδορία, ας, ή, *a reviling*.
 Λογόφιλος, ό and ή, *fond of talking*.
 Λόφος, ου, ό, *a hill, a crest*.
 Λύκος, ου, ό, *a wolf*.
 Λύπη, ης, ή, *grief*.
 Λυπηρός, ά, ον, *painful*.
 Λυσίμαχος, ου, *Lysimachus*.

Μ

Μά, adv. used for affirming or denying strongly, as ναι μά, *yes by*; ου μά, *no by*.

- Μᾶζα and μάζα, ης, ἡ, (Latin *maza*), *barley meal boiled with water to a jelly*.
 Μάθημα, ατος, τὸ, *learning*.
 Μαθητῆς, οὔ, ὁ, *a disciple*.
 Μακάριος, α, ον, *happy*.
 Μάλα, *very, exceedingly*.
 Μαντεύομαι, εὔσομαι, *to consult an oracle*.
 Μαντική, ης, ἡ (τέχνη), *divination, the art of foretelling events*.
 Μάχη, ης, ἡ, *a battle*.
 Μάχομαι, fut. *μαχέσομαι*, and *μαχήσομαι*, *to fight*.
 Μέγεθος, εος, τὸ, *greatness*.
 Μέδομαι, *to provide for, or superintend*.
 Μείω -ω, ὥσω, κα, *to lessen*.
 Μειράκιον, ον, τὸ, *a young man, a youth*.
 Μείων, ονος, ὁ and ἡ, *less*, (comp. of μικρός.)
 Μελισσεύς, έως, *Milisseus*.
 Μέμφομαι, μέμψομαι, perf. p. μέμμαι, ψαι, πται, *to accuse, blame*.
 Μενελάος, ου, *Menelaus*.
 Μένων, ωνος, *Menon*.
 Μέρος, εος, τὸ, *a part*.
 Μέσος, η, ον, *middle*.
 Μεστός, ἡ, ὄν, *full*.
 Μετα-βάλλω, αλῶ, *to change, to metamorphose*.
 Μετάβασις, εως, ἡ, *emigration, change of abode*.
 Μετα-δίδωμι, *to give a share of a thing*.
 Μετα-καλέομαι -οὔμαι, f. καλέσομαι, aor. 1. m. μετεκαλεσάμην, *to invite, send for*.
 Μεταμέλεια, ας, ἡ, *repentance*.
 Μετα-μέλομαι and -μελίωμαι, *to repent*: fut. -μελήσω and -μελήσομαι.
 Μετα-νοέω -ω, ἡσω, κα, *to repent*.
 Μετα-τρέπομαι, *to care for*.
 Μέτωπον, ογ μετώπιον, ου, τὸ, *the forehead*.
 Μηδὲ, *neither*.
 Μηδέποτε, adv. *never*.
 Μηδία, ας, ἡ, *Media*.
 Μήκος, εος, τὸ, *length*.
 Μήποτε, adv. *lest at any time*.
 Μηχανάομαι -ῶμαι, -ήσομαι, *to contrive, effect*.
 Μίγνυμι, ογ μιγνύω, ξω, μέμιχα, *to mix*.
 Μιλήτος, ου, ἡ, *Miletus*.
 Μιμνήσκω, μνήσω, μέμνηκα, *to cause to remember, put in mind*.
 Μιν, indecl. Dor. for αὐτόν, ογ ἑ and αὐτοῦς, αὐτάς, *himself, herself, themselves*.
 Μίνως, ωος, and ω, *Minos*.
 Μισθός, οὔ, ὁ, *pay, reward*.
 Μισθαρνικός, ἡ, ὄν, *mercenary*.
 Μνᾶ, ᾶς, ἡ, (Latin 'mina,') 100 drachmæ, *a coin equal to £3. 11s. 8d. of our money*.
 Μνάσων, ωνος, *Mnason*.
 Μνήμη, ης, ἡ, *memory, mention*.
 Μνημονευτέον, *we must remember*.
 Μνημονεύω, εὔσω, *to remember*.
 Μόνον, adv. *only*.
 Μυθολογέω -ῶ, ἡσω, κα, *to relate*.
 Μυσοί, ὦν, οἱ, *the Mysians*.

N

- Νοί, adv. *verily, yea*.
 Ναός, οὔ, ὁ, *a temple*.
 Ναῦς, ναός, Att. νεώς, ἡ, *a ship*.
 Νέος, α, ον, *young*.
 Νέος, ον, ὁ, *a young man*.
 Νηυσί, dat. pl. Ion. of ναῦς, ναός, ἡ, *a ship*.
 Νίκη, ης, ἡ, *victory*.
 Νικίας, ου, *Nicias*.
 Νικοκλῆς, εους, *Nicocles*.

Νομίμως, adv. *lawfully, legitimately.*

Νὺ, *indeed.*

Νύκτωρ, adv. *by night.*

Νῆξ, νυκτός, ἡ, *night.*

Νομίζω, ἴσω, κα, *to esteem, think.*

Νόσφι, adv. *apart, separate from.*

Ξ

Ξανθίππη, ης, *Xanthippe.*

Ξενιάδης, ου, *Xeniades.*

Ξενίζω, σω, ἐξένικα, *to procure a lodging; in the middle, to lodge.*

Ξίφος, εος, τὸ, *a sword.*

Ξύλον, ου, τὸ, *wood, a cudgel.*

Ξυμβαίνει, *it happens; Att. for συμβαίνει fr. συμβαίνω, -βησομαι, -βέβηκα.*

Ξύμπας, -πασα, -παν, *all, Attic for Σύμπας.*

Ξυφορά, ᾗς, ἡ, *a misfortune, calamity, Attic for συμφορά.*

Ξυνεπεύχομαι, Attic for Συνεπ-εύχομαι, ξομαι, *to make vows together.*

Ο

᾽Ογδοήκοντα, οἱ, αἱ, τὰ, *eighty.*

᾽Οδοὺς, ὄντος, ὁ, *a tooth.*

᾽Οζος, ου, ὁ, *a branch.*

᾽Οζω, ὀζήσω and ὀζέσω, perf. mid. ὠδα, *to smell of.*

Οἶκαδε, adv. *home.*

Οἰκέιος, εἰα, εἶον, *particular, one's own, familiar.*

Οἰκήιος. See Οἰκέιος.

Οἰκίσκος, ου, ὁ, *a humble dwelling.*

Οἶκος, ου, ὁ, *a house, a family.*

Οἶκτος, ου, ὁ, *pity, lamentation.*

Οἰκτρός, ᾶ, ὄν, *deserving pity.*

Οἶμοι, and ὦμοι, *wo is me!*

Οἶνος, ου, ὁ, *wine.*

Οἶομαι, contr. οἶμαι, imp. ᾤμην, *f. οἴησομαι, to think.*

Οἶος, οἶα, οἶον, *of what sort. In Latin, 'Qualis.'*

Οἶος τε εἰμι, *I am such as, i. e. I am able.*

Οἶχομαι, οἰχήσομαι, *to depart.*

᾽Ολίγος, η, ου, *little, few.*

᾽Ομιλέω -ῶ, ἤσω, ὠμίληκα, *to mix with, to converse, or associate with.*

᾽Ομιλία, ας, ἡ, *intercourse, conversation.*

᾽Ομιλος, ου, ὁ, *a crowd.*

᾽Οναρ, τὸ, undecl. *a dream.*

᾽Ονημι, or ὀνίνημι, ὀνήσω, ὦνηκα, *to help, to delight.*

᾽Ονος, ου, ὁ, *an ass.*

᾽Οντως, adv. *truly.*

᾽Οπισθεν, *behind.*

᾽Οπότε, adv. *when.*

᾽Οπτομαι, ὄψομαι, p. p. ὤμμαι, a. i. p. ὠφθην, *to see, to behold.*

᾽Οπώρα, ας, ἡ, *the fruits of autumn.*

᾽Οργή, ἥς, ἡ, *anger.*

᾽Οργίζω, ἴσω, κα, *to make angry; ὀργίζομαι, to be angry.*

᾽Ορμή, ἥς, ἡ, *a desire, impulse.*

᾽Ορόντης, ου, *Orontes.*

᾽Οσος, η, ου, and poet. ὅσος, *as much as, as many as.*

᾽Οστέον -οῦν, ἔου, οὔ, τὸ, *a bone;*

᾽Ο, τι, neut. of ὅστις.

Οὐδαμῶς, adv. *by no means.*

Οὐδέποτε, adv. *never.*

Οὐκουν, *therefore, not, in no wise.*

Οὐκοῦν, *not therefore?*

Οὐλυμπος, ου, ὁ, Ion. for ᾽Ολυμπος, ου, *Olympus.*

Οὐποτε, adv. *never again.*

Οὐράνιος, α, ου, *heavenly.*

Οὐρανόθεν, adv. *from heaven.*

Οὔτε, *neither, nor.*

Οὔτι, *neither.*

Οὔτις, gen. οὔτινος, *no one, οὔτι, not at all.*

Ὀφείλω, ὀφείλῃσω, ὠφείλῃκα, *to owe*, aor. 2. ὠφείλον, ὀφείλον, and ὀφελον, *I wish that.*

Ὀχλος, ου, ὁ, *a crowd.*

Ὀψάριον, οι, τὸ, *a little fish.*

Ὅψον, ου, τὸ, *anything savoury.*

Π

Πάθος, εος, τὸ, *a calamity, affliction.*

Παιδίον, ου, τὸ, *a child.*

Παίω, παίσω, κα, *to beat.*

Πάλιν, *again, back.*

Παμπληθής, εος, ὁ and ἡ, *very many.*

Πανδρόσιον, ου, τὸ, *the Pandrosium, (a temple.)*

Πάνυ, adv. *altogether, greatly.*

Παντοδαπός, ἡ, ὄν, *of every kind.*

Παρα-βαίνω -βήσομαι, -έβην, *to transgress.*

Παρα-βάλλω, -βαλῶ, -βέβληκα, *to compare.*

Παράδεισος, ου, ὁ, *a park or garden.*

Παρίστημι, παραστήσω, παρίστηκα, aor. 2. παρέστην, *to place, to exhibit; in the perf. and 2 aor. it is used passively, to be present.*

Παρα-καλέω -ῶ, ἔσω, *to invite.* (See 1st Vocab.)

Παρα-κελεύω, -σω, *to exhort.*

Παρα-λαμβάνω, -ληψομαι, perf. παρείλῃφα, παρέλαβον, *to take into alliance.*

Παραλείπτεις, ὁ and ἡ, *that must be omitted.*

Παραμυθία, ας, ἡ, *consolation.*

Παρα-πλέω, -πλεύσω, *to sail by.*

Παραπλήσιος, ὁ and ἡ, *akin, like.*

Παραπτῶμα, ατος, τὸ, *a fault, fr. παραπίπτω, to offend.*

Παρασάγγας or γης, ου, ὁ, *a parasang (about 3½ miles.)*

Παράσιτος, ου, ὁ, *a parasite.*

Παρασκευαστικός, ἡ, ὄν, *skilled in preparing.*

Παράταξις, εως, ἡ, *battle-array, battle.*

Παραχρῆμα, adv. *forthwith.*

Παρίζομαι, 2 fut. m. -έδοῦμαι, *to sit by.*

Παρέρχομαι, -ελεύσομαι, παρήλθον, p. m. παρελήλυθα, *to pass by.*

Παρέχω, -εξω, *to afford.*

Παρ-ίημι, παρήσω, παρείκα, *to permit.*

Παρόρρησία, ας, ἡ, *liberty, freedom of speech.*

Παῦλος, ου, *Paul.*

Παύω, σω, κα, *to cause to cease; in the mid. to desist.*

Πειθαρχία, ας, ἡ, *obedience.*

Πεινάω -ω, ἥσω, πεινῶν, Dor. for πεινᾶν, inf. *to hunger.*

Πελοπίδας, ου, *Pelopidas.*

Πελοπόννησος, ου, ἡ, *the Peloponnesus.*

Πεντηκοστός, ἡ, ὄν, *the fiftieth; πεντηκοστή (ἡμέρα), the 50th day from the resurrection of our Lord; day of Pentecost.*

Πενία, ας, ἡ, *poverty.*

Πέρ, an expletive particle, (the same as *cunque* in Latin) generally added to different parts of speech, *soever.*

Πέρας, ατος, τὸ, *a boundary, end.*

Περι-γίγνομαι, *to result, to accrue.*

Περικλῆς, εους, *Pericles.*

Περιοπτέος, α, ὄν, *that is to be despised.*

Περίστασις, εως, ἡ, *a state, a sorrowful occasion.*

Περι-σαλπίζομαι, -πισομαι, -σις-άλπισμαι, p. pass. *to hear the sound of a trumpet.*

Πέρσης, ου, *a Persian.*

Πέτρος, ου, *Peter*.

Πηγή, ἥς, ἡ, *a fountain*.

Πηληϊάδεω, Ion. gen. of Πηληϊάδης, ου, *Pelides, the son of Peleus*.

Πιάζω, Dor. for Πιέζω, άσω, κα, *to vex, to catch*.

Πίνω, πώσω, πέπωκα, 2 aor. έπιον, *to drink*.

Πλάτων, ωνος, *Plato*.

Πλεονεξία, ας, ἡ, *avarice*.

Πλέω, πλεύσω, κα, *to sail*.

Πληγή, ἥς, ἡ, *a stroke, a blow*.

Πλήν, adv. (with a gen.) *except*.

Πλήρωμα, ατος, τὸ, *a complement, plenty*; in the pl. πληρώματα, *sailors, marines*.

Πλοῖον, ου, τὸ, *a boat*.

Πλόος-οὔς, όου-οὔ, ό, *navigation, a voyage*.

Πνέω, πνεύσω, πέπνευκα, *to blow*.

Ποθέω-ω, ήσω, κα, *to desire, to love*.

Ποῖμνιον, ου, τὸ, *a flock*.

Πόλεμος, ου, ό, *war*.

Πολεμέω-ω, ήσω, κα, *to be at war*.

Πολιτικός, ή, όν, *skilled in government*; τὰ πολιτικά, *politics, or the art of governing*.

Πολιτικῶς, *in a civilised manner*.

Πολλάκις, adv. *often*.

Πολυκοιρανία, ας, and ιη, ης, ή, *the government of many*.

Πολύμως, ωδος, *Polymodus*.

Πολυξένη, ης, *Polyxena*.

Πολυτελεία, ας, ή, *magnificence, costliness*.

Πολύφωνος, ό and ή, *talkative*.

Πομπήιος, ου, *Pompey*.

Πονηρός, ά, όν, *wicked*.

Ποριστικός, ή, όν, *capable of providing*.

Πορρώ, adv. *far off*.

Ποταμός, ου, ό, *a river*.

Πότερος, α, ου, *whether of the two*.

Πουλός, poet. for πολός, *much*.

Πράγμα, ατος, το, *a thing, an affair*.

Πράξις, εως, ή, *an action*.

Πρέπον, οντος, part. pres. neu. of πρέπω, *becoming*.

Πρεσβευτής, οὔ, ό, *an elder*.

Πρίαμαι, *to buy*.

Πριν, *before that*.

Προ-άγω, *to advance*. See Ἄγω.

Προ-αίρεομαι-οὔμαι, προ-ήσομαι, -εἰλόμην, *to prefer*.

Προ-αν-αίρέω-ω, -ήσω, aor. 2. προανείλον, *to destroy*.

Προ-θυμέομαι-οὔμαι, *to endeavour at*.

Προ-έχω, *to surpass*. See Ἐχω.

Προκάλυμμα, ατος, τὸ, *a veil, a covering*.

Πρόνοια, ας, ή, *prudence*.

Πρύμνα, ης, ή, *the stern of a ship*.

Προσ-άπτω, *to attach, to assign*.

Προσ-βιάζομαι, *to do violence to*.

Προσ-δέομαι, *to ask*. See Δέομαι.

Προσ-δέχομαι, *to expect*. See 1st Vocab.

Προσ-δοκάω-ω, ήσω, *to expect*.

Προσ-έρχομαι, *to approach*. See Ἐρχομαι: aor. 2. προσήλθον.

Προσ-καλέομαι-οὔμαι, -εσομαι, *to invite*.

Προσ-ποιέομαι-οὔμαι, *to pretend*. See Ποιέω.

Προσ-πολεμέω-ω, -ήσω, *to wage war against*.

Προσ-φέρω, *to bring to*; 1 aor. part. pass. προσενεχθείς.

Πρόσωπον, ου, τὸ, *the face*.

Πτωχός, ή, όν, *poor*; ό πτωχός, *a beggar*.

Πυθείας, ου, *Pytheas*.

Πύλη, ης, ή, *a gate*.

Πύρρος, ου, *Pyrrhus*.

Πωλέω, ήσω, κα, *to sell*.

Πώποτε, adv. *at any time*.

Πῶς, adv. *how*.

P

- Ῥέα, ας, *Rhea* or *Cybele*.
 Ῥήτωρ, ορος, ὁ, an *orator*.
 Ῥίγιον, comp. from ῥίγος, *worse*,
more dreadful.
 Ῥοπαλον, τὸ, a *club*.
 Ῥωμαῖος, ου, a *Roman*.
 Ῥώμη, ης, *Rome*.

Σ

- Σαυρομάται, ων, the *Sarmatians*.
 (Poles.)
 Σβέννυμι or σβεννύω, σβίσω, to
extinguish.
 Σεμέλη, ης, *Semele*.
 Σεμνύνομαι, to be *lifted up*, to
vaunt oneself.
 Σηκός, οὔ, ὁ, a *temple*.
 Σίδηρος, ου, ὁ, *iron*.
 Σικελία, ας, ἡ, *Sicily*.
 Σῖτος, ου, ὁ, *wheat, bread*.
 Σκάπτω, ψω, φα, to *dig*.
 Σκευάζω, άσω, to *prepare*.
 Σκηνή, ἥς, ἡ, a *tent*.
 Σκῆπτρον, ου, τὸ, a *sceptre*.
 Σκιά, ας, ἡ, a *shade, a shadow*.
 Σκοπέω -ῶ, ἦσω, to *look to, take*
heed.
 Σοῦσα, ων, *Suza*.
 Σοφοκλῆς, τους, *Sophocles*.
 Σοφωνίδης, ου, *Sophonides*.
 Σπεύδω, σπεύσω, to *hasten, de-*
sire.
 Σπουδαῖος, α, ου, *earnest, honest,*
good.
 Σπουδή, ἥς, ἡ, *haste, diligence*.
 Στάδιον, ου, τὸ, and Στάδιος, ου,
 ὁ, a *stadium, a furlong*.
 Σταθμός, οὔ, ὁ, a *station, a stage*
of a journey.
 Στέμμα, ατος, τὸ, a *garland, fillet*
of wool twined on the rod borne
by suppliants.
 Στίφος, εος, τὸ, a *troop of sol-*
diers.

- Στερέω -ῶ, ἦσω and ἔσω, κα, to
deprive.
 Στράτευμα, ατος, τὸ, an *army*.
 Στρατεύω, εύσω, ἱστράτευκα, to
serve as a soldier, to lead an
army; στρατεύομαι, the same.
 Στρατηγέω -ῶ, to *command an*
army.
 Στρατηγικός, ἡ, ὄν, *skilled in*
military matters.
 Στρατηγός, οὔ, ὁ, a *general*.
 Στρατιωτικῶς, adv. in a *military*
manner.
 Στρατόνικος, ου, *Stratonicus*.
 Σύγκλητος, ου, ἡ, the *senate*; li-
terally, called together; fr. σὺν
 and καλέω; βουλῇ, *council*, being
 understood.
 Συμβαίνω, -βήσομαι, -βέβηκα, to
happen.
 Σύμμαχος, ου, ὁ and ἡ, an *ally*.
 Συμ-παίζω, ξω, -πέπαιχα, to
play with.
 Συμ-πάρ-ειμι, to be *with*, to *fre-*
quent.
 Συμ-πάσχω, to *sympathise*. See
 Πάσχω.
 Συμφορά, ας, ἡ, a *calamity, an*
accident.
 Συν-άγω, -άξω, -ἤχα, aor. 1. pass.
 ἤχθην, to *collect together, as-*
semble.
 Συνέδριον, ου, τὸ, a *supreme*
council.
 Συν-εξ-ελαύνω, -ελάσω, to *drive*
together with.
 Συν-έρχομαι, -ελεύσομαι, -ἤλθον,
 to *come together, assemble*.
 Συντεταγμένος, η, ου, perf. part.
 of συν-τάσσω, to *set in order,*
 to *put in battle-array*.
 Συρακοῦσαι, ὦν, αἱ, *Syracuse*.
 Σφόδρα, adv. *exceedingly*.
 Σχολάζω, σω, ἑσχόλακα, to be
idle, to go to school to or apply
 to *study*, (with a dative.)
 Σωκοατης, ους, *Socrates*.

Σῶος, ὡα, ὦον, or ὁ and ἡ, *safe*.
 Σωφρονίσκος, ου, *Sophroniscus*.
 Σωφρόνως, adv. *wisely*.
 Σωφροσύνη, ης, ἡ, *temperance, wisdom*.

T

Ταινία, ας, ἡ, *a fillet, a bandage*.
 Τακτικά, ων, τὰ, *military tactics*.
 Τάλας, τάλαινα, τάλαν, *wretched*.
 Ταχθεῖς, 1 aor. p. part. of τάσσω, *to order*.
 Τάχιον, comp. neu. of ταχὺς, *swift, used adverbially*.
 Ταχὺς, εἶα, ὦ, *quick, swift*.
 Ταχυτήης, ἤτος, ἡ, *swiftness, agility*.

Τέ, *both, and, at least*.
 Τέκτων, ονος, ὁ, *a mason, a smith*.

Τελευταῖος, α, ον, *last, final*.
 Τελευτάω-ῶ, ἥσω, *to die, to finish*.
 Τέμενος, εος, τὸ, *a piece of ground cut off for any purpose, a consecrated ground, a temple*.

Τεφρώδης, εος, ὁ and ἡ, *dusty, covered with ashes*.

Τῇδε, adv. *in this way, here, there*.

Τηλικούτος, τηλικαύτη, τηλικούτο, *so great, so old*.

Τήνος, ου, *Tenos (one of the Cyclades)*.

Τηρέω-ῶ, ἥσω, κα, *to keep or preserve*.

Τιθωνός, οὔ, *Tithon*.

Τιμή, ἥς, ἡ, *honour, vengeance*.

Τισσαφέρνης, *Tissaphernes*.

Τοι, an enclitic particle annexed to adverbs or conjunctions; as, καὶ τοι, *although; πολλῶ τοι πλείους, many more indeed*.

Τοίνυν, *therefore*.

Τοιοῦτος, τοιαύτη, τοιοῦτο or -ον, *such, of this kind*.

Τοσὸσδε, τοσήδε, τοσόνδε, *so great, so much as this*.

Τοσοῦτος, τοσαύτη, τοσοῦτο, *so much, so many, so great*.

Τραγωδία, ας, ἡ, *tragedy*.

Τραγωδός, οὔ, ὁ, *a tragic actor*.

Τρέχω, fut. 2. m. δραμοῦμαι, aor. 2. ἔδραμον, *to run*.

Τρίαινα, ης, ἡ, *a trident*.

Τριώβολον, ου, τὸ, *a coin worth three oboli, or halfpence*.

Τρώς, Τρωός, *a Trojan*.

Τυγχάνω, fut. τεύξομαι, 2 aor. ἔτυχον, *to happen, to obtain*.

Τυρός, οὔ, ὁ, *cheese or curd*.

Τύχη, ης, ἡ, *chance, fortune*.

Υ

Υγιαίνω, ανῶ, *to be in health*.

Υιεύς, obsolete: gen. υιέως, *a son*.

Υπάρχω, ὑπάρξω, ὑπῆρχα, *to be present*.

Υπερ-βάλλω, -βαλῶ, -βέβληκα, *to exceed, in the participle, excessive*.

Υπισχνέομαι -οῦμαι, ὑποσχέσομαι, p. p. ὑπέσχημαι, ὑπεσχόμεν, *to promise*.

Υπόδημα, ατος, τὸ, *a shoe, a sandal*.

Υπω-λαμβάνω, -λήψομαι, ὑπέλθω, ὑπέλαβον, *to undertake, to imagine*.

Υπο-φαίνω, *to show*. See φαίνω.

Υστεραῖος, α, ον, *happening on the following day*.

Υστερέω-ῶ, ἥσω, ηκα, *to be too late for, to be behind*.

Υστερον, adv. *afterwards*.

Φ

Φάγω and φήγω, f. φάγομαι, aor. 2. ἔφαγον, *to eat*.

Φαῖδρα, ας, *Phædra*.

Φανερός, ὁ, ὄν, *evident*.

Φάσκω, *to assert*: poet. for φημί.

Φαῦλος, ης, ον, *mean, humble*.

Φείδομαι, φείσομαι, *to abstain from.*

Φεραῖοι, *ων, the Pheræans.*

Φεῦ, *alas! wo is me!* In Latin, *Heu!*

Φευκτός, ἡ, *ὄν, to be avoided.*

Φθάνω, φθάσω, ἐφθακα, *to anticipate, to be beforehand with.*

Φθία, *ας, Ion. Φθίη, ης, Phthia, a town of Thessaly, the native place of Achilles.*

Φθίω, *σω, κα, to destroy, to corrupt.*

Φθονέω -ῶ, ἥσω, ἐφθόνηκα, *to envy.*

Φίλιππος, *ου, Philip.*

Φιλόλογος, *ὁ and ἡ, fond of letters.*

Φιλόπονος, *ὁ and ἡ, fond of labour, studious.*

Φιλοσοφία -ω, ἥσω, *κα, to cultivate philosophy.*

Φιλοσοφία, *ας, ἡ, philosophy.*

Φιλότεκνος, *ὁ and ἡ, fond of children.*

Φιλότιμος, *ὁ and ἡ, ambitious, greedy of honour.*

Φιλοχρημάτως, *avariciously.*

Φίλτατος, *by syncope for φιλότατος, sup. of φίλος, dearest.*

Φίλτρον, *ου, τὸ, an allurement.*

Φοβερός, *ἂ, ὄν, alarming.*

Φοίνιξ, *ἱκος, a Phœnician.*

Φρήν, *φρενός, ἡ, the mind.*

Φρονέω -ῶ, ἥσω, *κα, to be wise, to boast; μέγα φρονεῖν, to think highly of oneself.*

Φρόνιμος, *ὁ and ἡ, rational, wise.*

Φρονίμως, *adv. prudently, wisely.*

Φροντίς, *ἰδος, care.*

Φρυγία, *ας, η, Phrygia.*

Φυγή, *ἡς, ἡ, flight.*

Φύλλον, *ου, το, a leaf.*

Φυτεία, *ας, ἡ, a plantation.*

Φυτεύω, *σω, κα, to plant.*

Φωκίων, *ωνος, Phocion.*

Φῶκος, *ου, Phocus.*

X

Χαβρίας, *ου, Chabrias.*

Χαίνω, *ανῶ, κέχαγκα, to gape; to be intent upon, perf. mid. κέχρηνα -κεχρηνότες, gaping or staring upon with open mouth as persons astonished, or as idiots.*

Χάρις, *ιρος, ἡ, grace, favour, gratitude.*

Χειροόμαι -οὔμαι, *to subdue, hold under subjection.*

Χθών, *χθονός, ἡ, the earth.*

Χίμαιρα, *ας, ἡ, a chimæra, a fabulous monster having a lion's head, a goat's belly, and a dragon's tail.*

Χλαμύς, *ύδος, ἡ, a tunic, cloak.*

Χορτάζω, *σω, κα, to feed.*

Χραιομέω -ῶ, ἥσω, *to help, assist.*

Χρήσιμος, *η, ου, useful.*

Χρυσόω -ῶ, ὠσω, *to gild.*

Χώρα, *ας, ἡ, region, territory.*

Χωρίον, *ου, το, a place.*

Χώμαι, *part. χωόμενος, to be angry.*

Ψ

Ψεύδω, *σω, ἔψευκα, to lie, to deceive; ψεύδομαι, to lie.*

Ψιλός, *ἡ, ὄν, bare, naked.*

Ω

᾽Ω, *οἱ.*

᾽Ωδε, *thus.*

᾽Ωμοι, *adv. alas!*

᾽Ωνέομαι -οὔμαι, *ὠνήσομαι, perf. ὠνήμαι, to buy.*

᾽Ωνιος, *ὁ and ἡ, venal.*

᾽Ωσαύτως, *adv. equally.*

᾽Ὡστε, *adv. so as, so that.*

᾽Ὠφέλιμος, *η, ου, useful, advantageous.*

GREEK EXERCISES.

CHAP. I.—NOUNS, NOT CONTRACTED.

NOUNS of these terminations are Masculine :—

Singular.

Nom. ας. Gen. ου. Dat. α. Acc. αν. Voc. ᾱ.

Nom. ης. Gen. ου. Dat. η. Acc. ην. Voc. η and ᾱ.

Dual.

Nom. Acc. Voc. α. Gen. Dat. αν.

Plural.

Nom. αι. Gen. ων. Dat. αις. Acc. ας. Voc. αι.

Decline the following, prefixing the article to each noun :—

ὁ νεανίας, a youth.

ὁ κοχλίας, a snail.

ὁ τοξότης, an archer.

ὁ κλέπτης, a thief.

The cases are signified by letters where there may be any doubt.

The soldiers. Archers. To the soldiers. Of sailors.
 To pipers. Of wrestlers. To a rower. Of masters.
 The pipers. (*n. a.*) To the wrestler. Of poets. O
 dancer. To two thieves. To domestic's. Of lovers.
 Masters. (*n. a.*) To the citizens. Of robbers. O

wrestler. O sailors. Of pipers. To a master. Reapers. (*n. a.*) Two dancers. Of two masters. To sailors. To two pipers. Of sword-fish. O drummer. O wrestler. Of Pythagoras. O thief. O stone.

Nouns of these terminations are Feminine :—

Singular.

Nom. <i>a.</i>	Gen. <i>ης.</i>	Dat. <i>η.</i>	Acc. <i>αν.</i>	Voc. <i>a.</i>
<i>η.</i>	<i>ης.</i>	<i>η.</i>	<i>ην.</i>	<i>η.</i>
<i>a.</i>	<i>as.</i>	<i>α.</i>	<i>αν.</i>	<i>a.</i>

Dual.

Nom. Acc: Voc. *a.* Gen. and Dat. *αιν.*

Plural.

Nom. *αι.* Gen. *ων.* Dat. *αις.* Acc. *ας.* Voc. *αι.*

NOTE.—If the *a* final be preceded by a vowel or *ρ*, *a* is preserved throughout all the cases singular; so *μνᾶ*, *mina*, *μνᾶς*, *Αθηνᾶ*, *Minerva*, *-νᾶς*, as being contracted from *μνάα*, *Αθηνάα*; and some proper names, as *Λήδα*, *Ἀνδρομέδα*.

Decline the following :—

<i>ἡ μέλισσα</i> , a bee.	<i>ἡ γλῶσσα</i> , the tongue.
<i>ἡ ἡμέρα</i> , the day.	<i>ἡ τρυφή</i> , luxury.

Of a bee. To the sea. To tongues. Of bees. Of two tongues. Of peace. To grief. To the nymphs.

Of counsel. Of a day. To bridges. Luxury. (*a.*)
 Of the kingdom. To a nymph. Of grief. To two
 days. Of the sea. O bees. Of the lyre. Of two
 quivers. Of a thorn. The soul. (*a.*) To the lyre.
 Of Minerva. Of Andromeda. Of the planting. To
 souls. To two lyres. To the griefs. Of the heart.

Nouns in *os* or *ov*.—In *os* Mas. and Fem.; in *ov*
 Neut.

Singular.

Nom. <i>os.</i>	Gen. <i>ov.</i>	Dat. φ .	Acc. <i>ov.</i>	Voc. ϵ .
<i>ov.</i>	<i>ov.</i>	φ .	<i>ov.</i>	<i>ov.</i>

Dual.

Nom. Acc. Voc. ω .	Gen. and Dat. <i>ouv.</i>
---------------------------	---------------------------

Plural.

Nom. <i>oi.</i>	Gen. $\omega\nu$.	Dat. <i>ois.</i>	Acc. <i>ous.</i>	Voc. <i>oi.</i>
<i>a.</i>	$\omega\nu$.	<i>ois.</i>	<i>a.</i>	<i>a.</i>

Decline the following :—

δ ἄγγελος, a messenger.		η νόσος, a disease.
δ ἵππος, a horse.		$\tau\omicron$ δένδρον, a tree.

To a man. Of men. Men. (*n. a.*) Of the eyes.
 Fruits. (*n. a.*) Of a teacher. Of two horses. To two
 words. Of a beam. Of life. Messengers. (*a.*) Of
 two rivers. To dew. A disease. (*a.*) To two islands.
 O dream. Of a way. To the winds. Brambles. (*a.*)
 Of the books. To the ways. Of the diseases. The
 islands. (*a.*) Of the vines. To the brambles. To the

beech-trees. To praise. Reproaches. (*n. a.*) To a tree. Of the trees. To roses. Of the two roses. Of the two bows. Of a rose. Of a reproach. Of the two islands. To the two winds. O sun. Of God. O God.¹

CONTRACTED NOUNS.

Nom. *νόος, νοῦς*, the mind; *οστέον, οστοῦν*, a bone.

Give both forms:—

Of a bone. To minds. Of a voyage. Of two voyages. To two bones.

Nouns in *ος* are Mas. and Fem.; in *ων* Neut.

Singular.

Nom. <i>ος.</i>	Gen. <i>ω.</i>	Dat. <i>φ.</i>	Acc. <i>ων.</i>	Voc. <i>ω.</i>
<i>ων.</i>	<i>ω.</i>	<i>φ.</i>	<i>ων.</i>	<i>ων.</i>

Dual.

Nom. Acc. Voc. *ω.* Gen. Dat. *φν.*

Plural.

Nom. <i>φ.</i>	Gen. <i>ων.</i>	Dat. <i>φς.</i>	Acc. <i>ως.</i>	Voc. <i>φ.</i>
<i>ω.</i>	<i>ων.</i>	<i>φς.</i>	<i>ω.</i>	<i>ω.</i>

Decline the following:—

ἡ γάλως, a sister-in-law. *τὸ ἀνώγειον*, a supper-room.

Of a sister-in-law. To peacocks. To hares. Debts. (*n. a.*)

¹ The Nom. of nouns in *ος*, is often put for the Voc., as—*ὦ Θεός*, O God; *ὦ φίλος*, O friend.

Of the morning. The morning. (*a.*) A hare. (*a.*)
 Mount Athos. (*a.*) Supper-rooms. (*n. a.*) Sisters-in-
 law. (*n. a.*) Temples. (*n. a.*) Hares. (*n. a.*) Debts. (*n. a.*)
 Of debts. To two temples. Of temples. To two
 supper-rooms. To supper-rooms. Two debts. (*n. a.*)
 Two temples. (*n. a.*) Of two debts. Of two temples.

Let the pupil be well exercised in declining a sufficient variety of Examples at full length, before doing the following Exercise.

Decline the following :—

ἡ ἔρις, strife.

ὁ λέων, a lion.

ὁ ποιμην, a shepherd.

ἡ θρίξ, the hair, &c. &c.

Of a swallow. To swallows. Of two swallows.
 The nightingale. The hands. (*n. a.*) The feet. (*n. a.*)
 To the feet. To the hands. To the swallows. A
 woman. (*n. a.*) To the lamps. Of the hair. To
 the hair. (*pl.*) To the lions. To the finger-nails. To
 a man.¹ To men. Of men. Of a man. To a father.

¹ N. πατήρ

G. πατέρος, or πατρός

D. πατέρι, or πατρί

A. πατέρα

V. πάτερ.

ἀνὴρ

ἀνέρος, ἀνδρός

ἀνέρι, ἀνδρί

ἀνέρα, ἀνδρα

ἄνερ

θυγάτηρ

θυγατέρος, θυγατρός

θυγατέρι, θυγατρί

θυγατέρα, θύγατρα

θύγατερ

Dual.

N.A. πατέρε

G.D. πατέροι

ἀνέρε, ἄνδρε

ἀνέροι, ἀνδροῖν

θυγατέρε, θύγατρε

θυγατέροι, θυγατροῖν

Plural.

N. πατέρες

G. πατέρων

D. πατράσι

A. πατέρας

V. πατέρες

ἀνέρες, ἄνδρες

ἀνέρων, ἀνδρων

ἀνδράσι

ἀνέρας, ἄνδρας

ἀνέρες, ἄνδρες

θυγατέρες, θύγατρες

θυγατέρων, θυγατρῶν

θυγατράσι

θυγατέρας, θύγατρας

θυγατέρες, θύγατρες

Like πατήρ decline μήτηρ, a mother; γαστήρ, a stomach, *dat. pl.* γαστράσι and γαστήρσι. In the Gen. and Dat. singular, and in the Dat. plural, πατήρ, μήτηρ, θυγάτηρ, are always syncopeated by the Attics.

Of fathers. To fathers. Fathers. (*n. a.*) Mothers. (*n. a.*)
 To mothers. To daughters. A daughter. (*n. a.*)
 Daughters. (*n. a.*) To the bodies. Of the feet. O
 king.¹ O mother. O father. Of a daughter.
 Strife. (*n. a.*) O shepherd.² To the shepherds. To
 the ears.³ Dogs. (*n. a.*) To dogs. Two daughters.
 Two fathers. Of two mothers. To the birds. The
 bird. (*a.*) The birds. (*a.*) The ears. (*n. a.*) To orators.
 To crows. To a comb. To combs. The breast-plate. (*a.*)
 Of faith and love, and (for) a helmet (*a.*), the hope of
 salvation. To the women. O woman. The woman. (*n. a.*)
 To the hand.⁴ To the hands.

CONTRACTED NOUNS.

Decline the following :—

τὸ ὄρος, a mountain.
 τὸ πέλαγος, the sea.
 ἡ πόλις, a city.
 ὁ γραφεὺς, a painter.
 ὁ τοκεὺς, a parent.
 ὁ μάντις, a prophet.

ὁ πρέσβυς, an elder.
 ἡ ἔγχελυσ, an eel.⁵
 ἡ ἦχῶ, a sound.
 ἡ αἰδῶς, shame.
 τὸ τέρας, a prodigy.
 ὁ ἰχθὺς, a fish.

Of prayers. To pains. To a prayer. Of a pain.

¹ These are anomalous—ὦ γύναι from γυνή, a woman: ὦ ἄνα from ἄναξ, a king, God, (or Goddess, for ἄνασσα). The Nominative for the Vocative, however, is more usual, not only applied to men, but also to gods—as ὦ ἄναξ, by crasis ὦναξ.—*Wordsworth*.

² Oxytones, and nouns that have the long vowel in the Gen., retain it in the Voc. as, ὦ ποιμὴν.—*Edwards' Matt.*

³ κτεσὶ, δρομέσι, νιέσι, ὤσι, ποσὶ, are regular from their Dat. singular.—*Valpy*.

⁴ χεῖρ; χειρὸς, poetic and Ionic χειρὸς; χειρὶ poet. and Ion. χειρὶ; χεῖρα, poet. and Ion. χέρα; χεῖρ; χεῖρες, poet. and Ion. χέρες; χειρῶν, χειρῶν; χερσὶ; χειρὸς; χειροῖν, poet. χεροῖν; and Dat. plur. χείρεσι, χείρεσσι.

⁵ Plural Nom. (Ion. ἐγγέλυες), commonly ἐγγέλεις. Gen. -εων, &c.

Pains. (*n.a.*) Two flowers. The clusters. (*n.a.*) To the fishes. A fish. (*a.*) Fishes. (*n.a.*) Strife. (*a.*) Wrath. (*a.*) A calf or heifer. (*n.a.*) Heifers. (*n.a.*) An ox. (*a.*) A stranger. (*a.*) Prayers. (*n.a.*) Of flowers. Of two fishes. To the cluster. To nations. To wrath. The dreams. Prodigies. Parents. (*n.a.*) To the prodigies. Of the parent. To the spear.¹ Spears. Knees. To Demosthenes. Of the elbow. To elbows. Elbows. (*n.a.*) Cities (*ἄστυ*).



CHAP. II.—ADJECTIVES.

DECLINE the following :—

ἀληθινός, true.

ἅγιος, holy.

ἀγεννής, mean.

ἅπας, all together.

βραχύς, short.

εὐθύς, straight.

τολμηρός, audacious.

δενδρής,² woody.

ἤχης, sounding.

ἀκριβής, accurate.

ἔδρις, skilful.

¹ Of nouns in *υ*, some in the Gen. omit *τ*,—as δάκρυ, -*υος*, a tear; ῥᾶπυ, -*υος*, mustard. Others, instead of *υ*, take *α* before *τ*,—as γόνυ, γόνατος, the knee (Ion. γούνατος); δόρυ, -ατος, a spear (Ion. δούρατος); whence by sync. the poets use G. δουρός, D. δουρί, &c. The Attics, from δόρατος, form G. δορός, D. δορί, and more rarely δόρει.—*Wordsworth*.

² Adjectives ending in -*ῃς* and -*όεις*, are often contracted through all their cases. Τιμήεις, -ῆς, honoured; -ῆσσαν -ῆσσαν, -ῆεν -ῆν (Dor. -ᾶς -ᾶσσαν, -ᾶν); μελιτόεις, -οῦς, honied; -όεσσαν, -οῦσσαν, -όεν, -οῦν.—*Wordsworth*.

SUBSTANTIVES AND ADJECTIVES.

To true friendship. Of wicked hopes. True friendship. (*n.a.*) To cold fingers. To small sheep and small dogs. Of shameful gains. To many and great passions. Of eternal life. To an ignorant rich man. Of a short life. Of long art. Of a sharp occasion. Of a difficult judgment. To all the life. Of an impious life. To the beautiful end of a just life. The light burthen of an easy yoke. To the enlightened bodies. The evil fruits of a good tree. To bad men. Of the last day. To men, lovers of themselves, boastful, disobedient to parents, ungrateful, intemperate, insolent, lovers-of-pleasure. Of pure manners. All diseases and all sicknesses. (*n.a.*) Dear friends. To bad ports. Of a fire-breathing chimæra. Of a many-headed water-snake. Two unruly horses. Of a prosperous city. Good hope. (*n.a.*) Of good hopes. To shaggy lions. Of chaste manners. (*sing.*) Of winged words. Of sweet wine. Of a straight way. A straight way. (*n.a.*) A wide gate. (*n.a.*) To many offerings. To a right judgment. Of a far-ruling king. To the melodious water. Of great oxen. To great oxen. O great¹ king. Unfading life. (*n.a.*) Of much power. To bad customs. To an equal reward. Of the resounding sea. Sweet wine. (*n.a.*) Two black eyes. Two pious men. Of two gentle sisters. To tender hearts. Of much violence. Two great men. Of tender fathers. To dutiful daughters.

¹ Substantives and Adjectives in *-as* and *-eis*, which have the Gen. in *-avos*, *-avtos*, *-evtos*, make the Voc. in *-av*, *-ev*. Others follow the general rule, as *μεγα*. But some variation is found; and the Attics make the Voc. like the Nom.

CHAP. III.—COMPARATIVES AND SUPERLATIVES.

COMPARE the following Adjectives :—

πλούσιος, rich.	βαρὺς, heavy.
σεμνὸς, venerable.	τέρην, tender.
κραταῖος, strong.	εὐθύς, straight.
φρόνιμος, wise.	δυσμενής, hostile.
στενός, ¹ narrow.	εὔνους, benevolent.
κενός, ¹ empty.	μάκαρ, happy.
λαῖρός ² , merry.	σώφρων, wise.
διζυρός, ² calamitous.	αἰγλήεις, ³ splendid.
ἐχθρός, hostile.	πικρός, ⁴ bitter.
τάλας, miserable.	δύσποτος, unhappy.
εὐρύς, broad.	γεραιός, ⁵ aged.
ἡδύς, sweet.	ἡσυχαιός, quiet.
ταχύς, swift.	φίλος, dear.

Of a happier man. To the happiest woman. To happier women. Most happy kings. Of more benevolent fathers. Of a more dangerous war. Of a more honoured prophet. Two richer men. Of a most venerable mother. Of a most dear companion. The wisest kings. (a.) The two narrowest ways. Of mer-

¹ These, though the penult is short, do not lengthen it when compared.

² These, though the penult is long, change *os* into *ω*.

³ Those in *εις* throw away *ι*.

⁴ Of those which have the penult common, a mute with a liquid following, *dissyllables* make *ο*, *words of more than two syllables* make *ω*.

⁵ Some in *αιος* throw away *ο*.

rier shepherds. The wisest kings. To the most miserable daughters. Of a broader sea. To the sweetest poet. Of the swiftest ships. (Ion. *νηῶν*; Att. *νεῶν*.) The heaviest burthens. The tenderest mothers. Of a more hostile army. To the most benevolent friends. Of two most hostile armies. Of two most merry shepherds. The happiest life. (*a.*) Of a happier brother. To the wisest prophet. Of the most splendid moon. To a more graceful nymph. Greater cities. More fruit. (*a.*) The safest ways. (*a.*) Of the bitterest herbs. Of a very aged priest. The most quiet life. (*a.*) To a more quiet companion. To the most equal forces (*ἡ δύναμις*, *sing.*) Of a worse law. More kings. (*a.*) To a better soldier. Of two greater prophets. Greater elephants. (*n. a.*) To more years. Of an easier victory. The smaller of the dogs. O most benevolent woman. O greatest hero. Of a very slow learner.

CHAP. IV.—NUMERALS.

OF three years. Of two triremes. Four most happy brothers. Twenty-three soldiers. Of ten thousand hoplites. Three hundred and fifty-four boys. Fourteen elephants. Forty thousand barbarians. Seventy or ninety bowmen. The twenty-first victory. Of the seventieth day. A hundred years. Of a hundred and four years. On the third (*τρίταιος*) day.¹ In the third (*τρίτος*) encampment.

¹ The numerals *τρίταιος*, the third; *τεταρταῖος*, the fourth; are commonly used in answer to the question, On what day?

CHAP. V.—PRONOUNS.

THIS, my beloved son.¹ (This, the son of me, the beloved.) Each of us concerning (περὶ) himself (ἑαυτοῦ). Ye are (ἐστὲ) brethren; I exhort (παρακαλῶ) you all. Upon his head. No one fought (ἐμάχετο) with him. (*dat.*) Very (πάνυ) few around him. They which (οἱ) (were) about (περὶ) him. (*acc.*) One (εἰς τὴν) of (ἐξ) them. (*gen.*) Ye stretched-forth (ἐξτείνετε) hands against (ἐπὶ) me. (*acc.*) When I was (ὅντος μου) daily (καθ' ἡμέραν) with (μετὰ) you in the temple (ἱερὸν.) This (man) also was (ἦν) with him.

CHAP. VI.—SIMPLE VERBS NOT
CONTRACTED.—ACTIVE.

PRESENT.

HE steals. Thou coverest. We leave. Ye bring. They teach. He says to us. The two boys say. We two see. He teaches you. That (ἵνα) ye should say.² (*subj.*) We say to you that they should leave the

¹ The Genitive of the personal pronoun is often used instead of the possessive.

² The Subjunctive mood is used after a Conjunction, or a Relative, generally when the thing is spoken of as *Present* or *Future*, as—"I raise my arm that I may strike," ἵνα τύπτω. After the particles ἵνα, ὅφρα,

aged priest in the island. They do not teach thee. Always speak ye the truth (true things). They feed him; they give him drink. That we may all say the same thing (*ὁ αὐτός, neut.*) They teach in the synagogue. We preach the gospel. I learn that I may teach. (*subj.*) He teaches us that we may learn. (*subj.*) Would that (*εἴθε*) we might always speak (*opt.*) the truth! Would that you would always say the same thing! Striking free men he does not govern (*ἀρχω*) himself. (*gen.*) These words they speak in their (*αὐτῶν*) synagogues. He says to those who teach¹ (to the teaching) the boys, "Teach me also." That we may always believe those (*dat.*) who speak the truth. O king, believest thou the prophets? If (*εἰ*) he should say (*opt.*) these-things. If (*ἥν*) he says (*subj.*) these-things. He writes these-things, that we should believe. (*subj.*)

IMPERFECT.

He wrote these things that we should believe. (*opt.*) They left the inheritances to the sons. Their (*αὐτῶν*) pure manners shunned injustice. You two delighted the father. They fed him; they gave him drink. Ye two were teaching the boy. That they may all say the same (thing). He was teaching in their synagogues. They two were writing true (things). We all admired their horsemanship.

FIRST FUTURE.

He will not send the arms. Ye shall save the sin-

ὅπως, ὥς, that, to the end that, the *subjunctive* is used after verbs of the present or future time; the *optative* after verbs of the past time—as, "I say this that you may know well,"—*τοῦτο λέγω ὅφρ' εἰς γινώσκῃς*. "I said this that he might know,"—*τοῦτο ἔλεξα ὅφρα γινώσκει*.

¹ The Relative and Indicative in English are generally rendered in Greek by the article *ὁ, ἡ, τὸ*, and a participle.

ner's soul, and shall hide a multitude of sins. I will show you the way. Ye shall send the boys' books. He will do (πράσσω) all these things. This therefore ye will accomplish. They will persecute my prophets. Ye will bring all your friends. He will judge the men. He will remain in the place. The dogs will not snatch the bones.

FIRST AORIST.¹

You sent the boys. He sent the archers. We changed all the strings of the lyre. (His) mother sent him to his government. He guarded the citadels. Orpheus drew the oaks and the rocks. They remained. Ye two opened the doors. We washed their feet. He loosened the bands of the captives. The two dogs snatched the bones. Pursue the enemies. Save thyself. He showed us the ford. He fitted-out an armament. We gave you (*acc.*) charge. That he should offend (*subj.*) one of these little ones. Take-away from him the money which he has. O bravest of the Greeks, do not (μὴ) send the arms. Loose ye the colt, (having loosed the colt,) and bring him hither. And as they were loosing (*gen. absol.*) the horse, the owners of him said (εἶπον), Loose him not. (*subj.*) Tell ye me this one matter (λόγος.) But the Jews did not believe. How did he open thine (σου) eyes? And if they should say (*1st aor. Æol. opt.*) this, they would err. (*opt. pres. with ἄν.*) Here they remained three days. (*acc.*) Hear ye how things are (ἔχει) with-us. (*dat.*) Do not kill;

¹ Very few verbs have both forms of the Aorist in the same voice, and in writers of the same age and dialect; but one verb prefers this, another that. Thus of the verb *τύπτω*, the first Aor. *ἔτυψα* is commonly read, not the second Aor. *ἔτυπον*. On the other hand, the second Aor. of *λείπω* is commonly found, and not the first Aor. *ἔλειψα*.

do not steal. Jesus saith unto her, Woman, believe me. What I tell (λέγω) you (*dat.*) in darkness, (that) speak ye (ἔπω) in the light; and what ye hear in (εἰς) the ear, (that) preach ye upon the house-tops, (houses).

PERFECT.

Those things which we have written are (ἔστι) true. They have killed all the citizens. We have saved our friends. Those two have not believed. The most wretched daughters have sent arms to their brothers.

PLUPERFECT.

He had written. Thou hadst said. Ye two had snatched. We had sent. They had persecuted the prophets.

SECOND AORIST.

They told (φράζω) all those (things) that they might not remain (*opt.*) there. And the enemies fled. He left his dearest friends in the city. He remained there that he might shun (*opt.*) flattery. And if we should turn (*subj.*) the horses. He put the enemies to flight. (τρέπω ... εἰς φυγην.) The two horses left the chariots. The enemies killed all the citizens. Do not wonder (μὴ θαυμάσης) that I said to thee. Neither indeed (οὐ μὲν φεύγω γε) did they fly, but also saved (1. *aor.*) this woman. When Pilate therefore heard (ὁ οὖν Πιλάτος ἀκούσας) this saying, he brought Jesus forth. (*Attic.*) And when they had brought them (2. *aor. part. Att.*), they set them before the council (ἔστησαν ἐν τῷ συνεδρίῳ).

THE VERB Εἰμί.

Ye therefore hear them not, because ye are not of God. I seek not mine own glory (τὴν δόξαν μου); there is one that seeketh (*part.*) and judgeth. (*part.*) And there was in the army one Xenophon, an Athenian, being neither a general, nor a captain, nor a soldier. Whether it would be (*opt.*) better for him (πότερον λώϊον αὐτῷ) to remain. But he having judged that it was (*inf. pres.*) better to remain. And these were (*pl.*) two fortresses; and the whole distance between the fortresses (ἅπαν δὲ τὸ μέσον τῶν τειχῶν) was (*pl.*) three stadia. For the passage was narrow, and above there were inaccessible rocks. They are worse (κακίους, *Att. comp.*) towards us (*acc.*) than we towards them. To a river (ἐπὶ) being (in) breadth (*acc.*) a plethrum. (*gen.*) But if you are men. (*gen. abs.*) I was saying (ἐτύγχανον λέγων) that we had (there were [*opt.*] to us) many and fair hopes of safety. And thus, it (is) likely (εἰκὸς) that the gods are hostile to the enemy (*pl.*), but allies to us; who indeed (οἷπερ) are able, although they should be (*subj. pres.*) in dangers (κὰν ἐν δεινοῖς ᾧσι), easily to save men. Ye are all the children of light, and the children of (the) day; we are not of (the) night, nor of darkness. But (let) us who are (*part.*) of the day, be sober. (*subj. pres.*) And let it be this. These said that Cyrus indeed was dead (τέθνηκεν), and that Ariæus had fled (was having fled). (*pres. opt. and perf. part.*)

CHAP. VII.—SIMPLE VERBS NOT CON-TRACTED.—PASSIVE.

Obs.—The following examples are not arranged in the order of the tenses ; but these, where there is room for doubt, are signified by figures, thus—

Pres. 1. Imp. 2. Perf. 3. Pluperf. 4. 1st. Aor. 5. 2nd Aor. 6. 1st Fut. 7. 2nd Fut. 8. Paulo p. Fut. 9.

NOTE.—The agent is put in the *Genitive*, preceded by the prepositions ὑπὸ or πρὸς, expressed or understood. Sometimes the agent is put in the *Dative*.

INDICATIVE MOOD.

The sun was-darkened.⁵ The man was-left² alone. Believe on (ἐπὶ) the Lord, (*acc.*) and thou shalt-be-saved.⁷ Rome was-built⁵ by two kings. He remains to hear (1. *aor.*) how the contest will be settled.⁷ All-things shall be destroyed⁸ (*sing.*) (φθείρω), and we also shall be destroyed. Why is Sparta without walls? It is not without walls ; for it-is-walled³ by the virtues of (its) inhabitants (τῶν οἰκούντων). The two mountains appeared. All these things have-been-shown (*sing.*) (πέφανται). The woman was left⁶ alone (οἶος). Their (αὐτος, *dat. pl.*) hearts had-been-turned.⁹ And when she had thus said, (and having said these things,) she-turned-herself⁶ (στρέφω) back (εἰς τὰ ὀπίσω.) Then were the disciples glad.⁶ And ye shall be brought⁷ (ἄγω) before governors and kings for (εἰς) my sake, for a testimony (against) them (*dat.*) and the gentiles. But he that endureth (ὁ δὲ ὑπομείνας) to the end, shall-be-saved.⁷

The lepers are cleansed (*καθαρίζονται*), the deaf hear, the dead are raised, to the poor (*nom.*) the gospel is preached (the poor are evangelised). This is he of (*περὶ*) whom it is written.³ But wisdom is justified⁵ of (*ἀπὸ*) all her children. And as soon as (*ὥς*) she heard (*1 aor. act.*) that, she arises (*ἐγέρεται*) quickly, and comes (*ἔρχεται*) unto him. He was hidden⁶ from them. And of the enemies, there were said to be a hundred and twenty myriads, and two hundred chariots armed with scythes. And many of the soldiers' (*dat.*) arms (*gen.*) were carried (*ἄγω² sing.*) on waggons and beasts of burthen. Gifts which are considered (*sing.*) honourable with kings (*παρα, dat.*) Hence they proceeded⁵ five stations (*acc.*) in-the-desert (*ἐρήμος*), to the river Euphrates. And the temple is-made-like³ to that at (*ἐν*) Ephesus. The ox Apis is fed in a certain temple.

ALL MOODS.

And if it should have been turned (*⁶ subj.*) on the other side (*ἐπὶ θάτερα*). And horses and horsemen were-judged-worthy⁵ on the next (day) (*τῇ ὑστεραίᾳ*) to fifty; and leathern-cloaks and coats-of-mail were-prepared⁵ for-them. And these were drawn-up (*τάσσω⁴*) before the King himself. Jesus was led up (*ἀνήχθη*) of (by) the Spirit into the wilderness, to be tempted.⁵ Blessed (are) they which are persecuted (the persecuted) (*³ part.*) for righteousness' sake (*ἐνεκεν δικαιοσύνης*). I will; be-thou-clean (*καθαρίζω⁵ imp.*); and immediately his leprosy was-cleansed.⁵ But however (*ὅμως δὲ καὶ*), say (*1 aor.*) for what cause (*ἐκ τίνος*) you-were-beaten.⁶ And Xenophon ordered the first (man) (*acc.*) to state (the matter) (*ἐπω⁶*) when he-should-have-first-related

(*πρωτον λέξαντα*) also where he was struck.⁶ And round the temple itself, a grove was planted. In a city built (⁵ *part.*) by the Lacedæmonians. Even as (*καθὼς*) Abraham believed God, and it was accounted⁵ unto him for righteousness. Every one that continueth not in all (the things) which-are-written (³ *part.*) in the book of the law. As many (of you) as have been baptized⁵ into Christ. But all (things) that-are-reproved (¹ *part.*), are made manifest (*φανεροῦνται*) by the light. And be not drunk (*pl.*) with wine, wherein is excess. When the heaven was shut up⁵ for three years and six months. Because I saw you debilitated in your minds and bodies. Believe on the Lord, and thou shalt be saved. And be ye not bitter (*imperat.*) against them. And how shall they preach, except they be sent? (⁶ *subj.*) Our Father which (*ὁ*) (art) in heaven (*pl.*), hallowed-be (⁵ *imp.*) thy name. And the Centaurs being-intoxicated (⁵ *part.*) seize the women. If, after having succeeded, (*καλῶς πράσσω*) (⁵ *part. a.*) he-should-be-safe (*σώζω* ⁵ *opt.*) And their eyes were opened⁵ (*ἀνεῳχθην*).



CHAP. VIII.—SIMPLE VERBS NOT CON- TRACTED.—MIDDLE.

BUT if ye should set out (*στέλλομαι*) (¹ *subj.*) by land. If ye should return-home (*κομίζομαι*) by sea. And on the next day, when they had offered sacrifices (*θύω*, ⁵ *part. act.*) and breakfasted, having ranged (⁵ *part. m.*) the barbarians on (*ἐπὶ*) the left (*acc.*), they went forward.

And indeed the barbarians sustained-the-charge (⁶ *m.*) of the targeteers (ὁ μὲν οὖν πελταστής δέχομαι), and fought (² *m.*); but when the hoplites were near (ἐγγὺς εἰμι), they-betook-themselves-to-flight (⁶ *m.*) (τρέπω); and the hoplites in (their) ranks (*sing.*) followed (them). And on the next day they proceeded without (ἄνευ) a leader (*gen.*) And when the water appeared (² *m.*) above their breasts, and the priests were-slaughtering-the-victims (σφαγιάζομαι) (² *m.*) at the stream. And when they themselves should have begun (⁵ *subj. m.*) to cross (διαβαίνειν). From (ὑπὸ) grief, and the-desire-for (πόθος) (their) children (*gen.*), whom they thought (νομίζω) (² *act.*) they should never (οὐ ποτε) see again (ἔτι ὄπτομαι, ⁷ *inf.*) Having heard these-things, they obeyed (² *m.*); at the same time (καὶ ἅμα μὲν) they wondered that Cyrus no-where appeared. (² *opt.*) And how indeed (ὥς μὲν οὖν) a Greek (army) was collected (⁵ *pass.*) for Cyrus, when he made-war (στρατεύομαι²) upon his brother Artaxerxes, and what-things were done (πράσσω, ⁵ *pass.*) in his ascent, it-has-been-set forth (δεδήλωται). And having commenced (the matter from the beginning) (⁵ *part. m.*), he says. But let him say what there will be (left) to the soldiers, if (ἐὰν) they should grant (⁵ *subj. m.*) him these (arms). We have not been thus mad. Then touched-he⁵ their eyes (*gen.*) saying. And when ye come into (εἰσερχόμενοι) a house, salute (⁵ *imp. m.*) it. And as they departed (*pres. p. gen. abs.*), Jesus began (⁵ *m.*) to say to the multitudes concerning John. Ye have not lamented. (⁵ *m.*) O basest of men, do ye respect neither gods nor men? He did not give himself up (τρέπω, ⁶ *m.*) to indolence. We have heard (him) speaking (λαλοῦντος) blasphemous words against (εἰς) Moses (*acc.*) and against God. Ye were turned (⁶ *m.*) with

(ἐξ) your whole mind to it (ἐπ' ἐκεῖνο). I must (it behoves me, μὲ δεῖ) to preach (⁵ *m.*) the kingdom of God to the other cities also. Talkativeness, if one would (εἴ τις βούλοιτο) define it (αὐτὸς ὀρίζω) (*m. inf.*), would seem to be (εἶναι ἂν δόξειεν) an intemperance of speech. And when he ceased (⁵ *m.*) speaking (λαλῶν). For though I should never cease (⁵ *subj.*) (οὐδέ ἦν μηδέποτε). Then (οὐκοῦν) Ammon told a falsehood (² *m.*), saying that you were his son (ἐαυτοῦ σε εἶναι υἱόν).

CHAP. IX.—CONTRACTED VERBS.—ACTIVE.

THE Pupil may be required to give both the full and the contracted form.

And when Cherisophus had heard (it) (⁵ *part.*) he made the libations (ποιέω).² The Lycians honoured women more than men. The darkness blinded⁵ his eyes. And again, when the horse (*sing.*) drew-near (² *opt.*), they did the same (things). And the inhabitants (οἱ δὲ ἐνοικοῦντες) digging-out and making mill-stones (ὄνους ἀλέτας), brought (them) to Babylon and sold them. Unless horsemen placed-at-intervals (διαστάντες) hunted (² *opt. Att.*) (them). And when they appeared to him to-go-about (ποιέω) (this) lazily. But if (ἦν δὲ) we should conquer, (νικάω) (⁵ *subj.*) it behoves me to make (⁵ *inf.*) you possessors (ἐγκρατεῖς) of these (things.) And the generals, and some of the other

Greeks, went to him (*ἔλθουσιν δὲ παρ αὐτὸν*) desiring to know (*εἰδέναι*) what should be (*7 ind.*) for them (*σφίσι*), if they should conquer (*ἐάν κρατέω, 5 subj.*) But since he is dead,³ declare-ye (*ἀπαγγέλλετε*) that (*ὅτι*) we at-least (*γε*) are-conquerors-of the king (*acc.*) ; and, as ye see, no one longer (*ἔτι*) fights-against (*μάχομαι*) us. (*dat.*) And he thought that he had done (*5 inf.*) (them) much injury (many evils). The horse had been ordered (it had been told to the horsemen) (*εἶρητο*) to pursue with-confidence (*θαρρῶ, pres. part. dat.*) That it might be (*opt.*) as terrible as possible (*ὅτι φοβερώτατον*) to the enemies to see (*ὁράω*). And formerly the Medes inhabited it. (*fem.*) Here indeed there was much discouragement to the Greeks, as they saw (*pr. part.*) the-difficulty-of-crossing (*δυσπορία*) the river (*gen.*), and saw those about to hinder. (*7 part.*) (them.)

CHAP. X.—CONTRACTED VERBS.—PASSIVE.

It had been built with bricks. And being asked this (*τὸ*) of-what-country he was (*opt.*), he said he was a Persian (*Πέρσης μὲν ἔφη εἶναι.*) And as many as lay-down-to-sleep² (*κομάω*). For coarse-shoes were made⁴ from newly-skinned oxen. In no wise (*οὐκουν*) have we accomplished equal and like (things) in our life ; [equal and like (things) have-been-lived (*βιόω*) (*sing.*) by us. (*dat.*)] The enemies shall-be-feared.⁷ The whole city was moved.⁵ And he loved (*ἐράω, 5 pass.*) her (*gen.*), and bringing her home (*οἰκαδε*) had her (*ἐχρήτο*) most faithful. (*dat.*)

CHAP. XI.—CONTRACTED VERBS.—MIDDLE.

AND when Xenophon had heard (⁵ *part.*) these things, he said that (ὅτι) they rightly accused (αἰτιάομαι²) (him), and that the thing itself (αὐτὸ τὸ ἔργον) bore-witness (² *opt. Att.* μαρτυρέω) to them. Having observed these (things), and thinking (ἡγέομαι) (⁵ *part. m.*) the preparation to be greater than as against (ἐπὶ) the Pisidians (Πεισιίδας), he proceeds to (ὥς) the king. Fear God, respect (αἰσχύνομαι) your friends, obey the laws (*dat.*) Endeavour to be fond-of-labour (φιλόπονός) as to your body indeed (τὸ μὲν σῶμα), and fond-of-knowledge as to your mind (τὴν δὲ ψυχὴν). Who should fear (*opt. m.*) any-thing (τι) less (ἥττον), or be-bold most (θαρσέω, *opt. Att.*) than he who (ἢ ὅστις) is conscious to himself (αὐτῷ συνειδέιη) of nothing evil. (*acc.*)



CHAP. XII.—COMPOUND VERBS.

THEY offered to the gods, some one sacrifice, and some another (ἄλλοι ἄλλας). And when he was-sent-down by (his) father satrap of Lydia. Nor indeed (οὐ μὲν δὲ οὐδὲ) could any one say (⁶ *opt.*) this, that (ὥς) he-suffered (εἶα) the evil and unjust to injure-him-with-impunity (καταγελάω) (¹ *inf.*); but most unsparingly (ἀλλ' ἀφειδέστατα) punished (² *m.*) (them) all. (*gen.*) Those

truly indeed (τοὺς μέντοιγε) endued with warlike courage (ἀγαθὸς εἰς πόλεμον) he-was-universally-acknowledged (ὁμολογέω, ⁴ *pass.*) to honour. Whom he saw (ἑώρα) willing to-incur-the-dangers (κινδυνεύω), these he both made rulers of what territory he subdued (ἧς καταστρέφω, ² *m.* χώρας), and honoured them with other gifts. (*dat.*) He made (ποιέω, ² *m.*) (it) of the greatest consequence (περὶ παντός) to render (ποιέω) these richer than those (ὁ, *gen.*) aiming-at-gain (φιλοκερδέω, *pr. part.*) from (ἐκ) injustice (τὸ ἀδίκον) (*gen.*) And therefore (καὶ γὰρ οὖν) many other (things) also (τε) were justly administered (δικαίως διαχειρίζομαι, ² *pass.*) by him, (*dat.*) and he-had-for-his-use (χράομαι, ⁵ *m.*) a true army (*dat.*); (*i. e.* an army on which he could depend.) But what indeed (δὴ) I wrote (namely), that (ὅτι) the king was-struck-with-alarm (εκπλήσσω, ⁶ *pass.*) at this our expedition (τῇ ἐφόδῳ τῆδε), was manifest. And when the sentinels-in-front (προφύλαξ -ακος) brought-back-word (ἀπαγγέλλω⁵), Clearchus, who then happened to be inspecting (τυχὼν τότε ἐπισκοπῶν) the ranks, bade (ἔπω⁶) the (said) sentinels (*dat.*) to order the heralds (*acc.*) to wait until he-should-be-at-leisure (ἄχρις ἂν σχολάζω, ⁵ *subj. act.*) And they said that about the treaty (περὶ σπονδῶν) (some) men were come (ἦκω, ¹ *opt.*) who (ὅστις) would-be⁷ prepared (ικανὸς) to carry-back (ἀπαγγέλλω, ⁵ *inf.*) the (mandates) from (παρὰ) the king (*gen.*) to the-Greeks, and those from the Greeks to-the-king. And he answered (ἀποκρίνω, ⁵ *m.*) carry-ye-back-word, therefore (τοίνυν) to him, that we must first fight (there is need of a battle first). By which (ὧ) it was evident, that somewhere near (ἐγγὺς πού) was the king or somebody else, to whom it-had-been-committed (τάσσω, ⁴ *pass.*) to transact (ποιέω) these-things. And having-sent-for (μεταπέμπω) (⁵ *part.*) Cleander (Κλέανδρος -ον), he ordered him (οἱ) to manage (διαπράσσω,

⁵ *inf. act.*) that (ὅπως) he-might both come within (εἰσελθοι) the walls, (*sing.*) and sail-from (ἀποπλεύω, ⁵ *inf.*) Byzantium (ἐκ Βυζαντίου). Thereupon (ἐπὶ τούτῳ) seeing (them) amazed (ἐκπλήσσω, ¹ *part.*), he brings in (εἰσάγω) a female-dancer. And on the next day, they brought (προσάγω) them to (εἰς) the army. (*acc.*) But when again (ὅποτε δ' αὖ) he reflected (ἐνθυμέομαι) (*opt. m.*), he hesitated (ἀπορέω, ² *m.*) And while he was in doubt how to determine (to-him hesitating to determine) (διακρίνω⁵), it appeared to be the best (thing) (κράτιστον) to consult (ἀνακοινώω, ⁵ *inf.*) the gods. (*dat.*) And they watched (παρατηρέω) (⁵ *part.*) (him) and sent-forth spies, which-should-feign (ὑποκρίνω, ¹ *part. m.*) to be just (men). And they asked (ἐπερωτάω⁵) saying, Master, we know (οἶδαμεν) that thou sayest and teachest rightly (ὀρθῶς). But he perceived (κατανοέω, ⁵ *part.*) their craftiness, (αὐτὸς, *gen.*) (πανουργία, *acc.*) and said unto them, Whose image and superscription hath it? They answered (ἀποκρίνω, ⁵ *pass.*), Cæsar's (Καίσαρος). And Jesus answering (⁵ *part.*) said unto them, The children of this world (αἰὼν) marry (γαμέω), and are-given-in-marriage (ἐκγαμίσκω). And the sergeants (οἱ ῥαβδούχοι) told-these-words (ἀναγγέλλω⁵) to the magistrates (στρατηγὸς), and they feared when they heard (⁵ *part.*)

CHAP. XIII.—VERBS IN μι.—ACTIVE.

THE gods give nothing to men without (ἄνευ) labour (*gen.*) The horses stood* (⁶ *act.*) near (παρὰ) the

* Of ἵστημι, the pres. the imp. the fut. and the 1 aor. act. and mid. have a transitive sense. The 2 aor. the perf. and pl. perf. act. (with the sense of the pres. and imp.) have an intransitive sense.

chariots. (*dat.*) Show me (⁵ *imp.*) a penny. And he delivered⁵ him to their will. And he continued (*ἐπιμένω*²) knocking (*κρούω*, ¹ *part.*), and when they had opened (the door) (*ανοίγω*, ⁵ *part.*), they saw him (*εἶδω*⁶), and were astonished (*ἐξίστημι*⁶). Because (*διότι*) he hath appointed (*ἵστημι*⁶—it here takes an *act.* sense) a day in which he will judge (*μέλλει κρίνειν*) the world (*τὴν οἰκουμένην*, und. *γῆν*) in righteousness. And he stood (*ἐφίστημι*, ⁶ *part.*) over (*ἐπάνω*) her (*gen.*) (and) rebuked (*ἐπιτιμάω*⁵) the fever (*dat.*), and it left (*ἀφίημι*⁵) her, and immediately she arose (*ἀνίστημι* ⁶ *part.*) (and) ministered (*διακονέω*²) unto them. And he laid (*ἐπιτίθημι*, ⁶ *part.*) his hands (upon) every-one (*ἐκάστος*, *dat.*) of them, and healed them. Rise up (*ἐγείρω*, ⁵ *m. imp.*) and stand-forth (*ἵστημι*⁶) in the midst (*εἰς τὸ μέσον*); and he arose (*ἀνίστημι*, ⁶ *part.*) (and) stood.⁶ Give ye, and it shall be given to you; good measure (*μέτρον καλὸν*) (men) shall give to you. And (she) standing (⁶ *part.*) at (*παρὰ*) his feet (*acc.*) behind (*ὀπίσω*) him (*gen.*) weeping (*κλαίω*), began to wash (*βρέχω*) his feet with (her) tears. And he gave (² *Att.*) to the disciples to set-before (*παρατίθημι*, ¹ *inf.*) the multitude (*dat.*) But I will forewarn (*ὑποδείκνυμι*) you (*dat.*) whom (*τις*, *acc.*) ye shall fear (*φοβέω*, ⁵ *pass. subj.*); fear (⁵ *pass. imp.*) him which after he hath killed (*τὸν μετὰ τὸ ἀποκτείνειν*) hath (¹ *part.*) power to cast (*ἐμβαλλεῖν*) into hell. And if God so clothe (*ἀμφιέννυμι*) the grass (which) is (¹ *part.*) to-day (*σήμερον*) in the field, and to-morrow (*αὔριον*) (is) cast (*βαλλόμενον*) into the oven, by-how-much (*πόσῳ*) more (will he clothe) you, O-ye-of-little-faith (*ὀλιγόπιστος*). Of a truth (*ἀληθῶς*) I say unto you, that he-will-make-him-ruler (*καθίστημι*⁷) over (*ἐπὶ*) all (*dat.*) that he hath (*τοῖς ὑπάρχουσιν αὐτοῦ*). And he said unto him, Arise, (*ἀνίστημι*, ⁵ *part.*) go-thy-way (*πρρεύω*, *imp. m.*) thy faith hath saved thee. Who-

soever (ὅς ἐάν) shall seek (⁵ subj.) to save⁵ his life (ψυχῇ) shall lose (ἀπόλλυμι⁷) it; and whosoever shall lose (⁵ subj.) (his life) it, shall preserve (ζωογονέω) it. And I appoint (διατίθεμαι) unto-you (dat.) a kingdom, as (καθὼς) my father appointed (⁶ m.) unto-me.

CHAP. XIV.—VERBS IN μι.—PASSIVE.

FOR he shall be delivered (παραδίδωμι) to the gentiles (ἔθνος). Blessed are they whose offences are forgiven (ἀφίημι), and whose sins have been covered (ἐπικαλύπτω, ⁵ pass.) A prize (ἔπαθλον) being proposed (προτίθημι, ¹ part. pass. gen. abs.) to-him-who-solved-the-riddle (ὁ λύσας, dat.) (that he) should-marry (¹ inf.) Jocasta (acc.) and reign-over Thebes (Θηβῶν). The (thing) proposed (⁵ part.) by the Sphinx, was. And when it was (γίγνομαι⁶) morning (ἔως), they crossed over (διέβησαν) a bridge made (ζεύγνυμι, ³ pass. part.) with thirty-seven boats. And he was appointed (ἀποδείκνυμι, ⁵ pass.) general of all.

CHAP. XV.—VERBS IN μι.—MIDDLE.

AND they shall scourge (μαστιγώω, ⁵ part.) him, (and) put him to death (ἀποκτείνω, ⁷ ind.); and the third day

he shall rise again. (ἀνίστημι, ⁷ *m.*) Let him perish (ἀπολλύμι, ⁶ *opt. m.*) first himself, who loved money. (φιλέω, ⁵ *part.*) And when they had eaten (ἐμφάγοιεν) something, they rose (² *m.*) and went-forward. Here some of the soldiers perished. (⁶ *m.*) But let them know well (ἐπίσταμαι, ¹ *imp.*) that they have-not-escaped-beyond-my-reach (ἀποφεύγω ³). And he ordered (παράγγελω ²) all the others (*dat.*) to arm (ἐξοπλίζω, ¹ *m. inf.*) and to place-themselves (καθίστημι, ¹ *m. inf.*) every-one in his own rank (εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον). We ought (δεῖ) to show-forth (ἐπιδείκνυμι, *m.*) our piety openly (φανερῶς), and to stand-forward (προίστημι, *m.*) (for) the truth. (*gen.*) First indeed he showed ⁵ himself, that he esteemed (it) of the utmost importance (περὶ πλείστου ποιέω, ² *opt. m.*) if he made a treaty with any one, (εἴ τῳ [for τινί] σπείσαιο) and if he made an agreement (συντίθηναι, ⁶ *opt. m.*) with any one, and if he promised any one any thing, (εἴ τῳ ὑποσχοιτό τι) in-nothing (*acc.*) to deceive (ψεύδω, *m.*)



CHAP. XVI.—PROMISCUOUS EXERCISE ON VERBS IN μι.

THE skins which they had (ἔχω ²) for-coverings (στεγάσματα) they filled (ἐμπίμπλημι ⁵) (with) light hay, (*gen.*) then (εἵτα) bound-them-together (συνάγω ²) and sewed them together (συσσπᾶω, ² *συνέσπων*), so that the water might not touch the hay (ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ). And he being reconciled (καταλλάσσω,

⁶ *part. pass.*) to-Cyrus (*dat.*) said (ἔπω), if (εἰ) he would give (⁶ *opt.*) him a thousand horse, that he, laying an ambush, would either cut to pieces the horse that were burning everything, (ὅτι ὁ προκατακαίω, ¹ *part.*; ἵππευς ἢ κατακαίνω, ¹ *opt.*; ἂν ἐνεδρεύω, ⁵ *part.*) or would take (αἰρέω, ἔλοι) many of them alive (ζάω, ¹ *part.*). And he, satisfying (ἐμπίπλημι, ¹ *part.*) the minds (*sing.*) of all, dismissed (ἀποπέμπω²) (them). This gold he then delivered (ἀποδίδωμι⁵) when the ten days had expired (παρήλθον). And he strikes him in the breast (κατὰ τὸ στήρνον), and wounds (τιτρώσκω) (him) through (his) breast-plate, as Ctesias (Κτησίας) the physician says, and also says that he cured the wound (καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι). When he was sent down (⁵ *pass.*) by his father (as) satrap of Lydia (Λυδία), and the great Phrygia (Φρυγίας τῆς μεγάλης) and Cappadocia (Καππαδοκία), and was appointed general of all whose duty it was (οἷς καθήκει) to assemble at the plain of Castolus (ἀθροίζω, *m.* Καστωλός). And indeed he shewed in-reality (καὶ γὰρ ἔργῳ ἐπιδείκνυω²), also he-assured (them) (καὶ λέγω) that he would never (ὅτι οὐκ ἂν ποτε) abandon (them). (*προτήμι*, ⁶ *opt. m.*) As to his justice (εἰς γεμὴν δικαιοσύνην), if any one was made (γένοιτο) manifest, (as) wishing to show (it) (ἐπιδείκνυμι, ¹ *m.*) he made it of the utmost consequence (περὶ παντός) to render these richer (than those) seeking-gain (φιλοκερδέω, *part. gen. pl.*) from injustice (ἐκ τοῦ ἀδίκου).

CHAP. XVII.—IRREGULAR VERBS.

FOR when it was day, they proceeded, having (ἔχω, ¹ *part.*) the sun on their right (ἐν δεξιᾷ), reckoning

(λογίζω, *m.*) that they should come (ἤκω, ⁷ *inf.*) at sunset (ἅμα ἡλίῳ δύνοντι) to the villages. Nor did any other of the Greeks suffer (πάσχω ⁶) any (thing). (οὐδὲ ἄλλος—οὐδεὶς οὐδὲν) in this battle, except-that (πλήν) on the-left-wing, some one was said to-have-been-struck-by-an-arrow (τοξεύω, ⁵ *inf. pass.*) And they-took-an-oath-to (ὀμνυμι ⁶) these-things, (*acc.*) sacrificing (σφάζω, ⁵ *part.*) a goat, a bull, a wolf, and a ram. And the king, as it seemed, (εἰκω, ³ *m.*) was struck with fear (ἐκπλήσσω, ⁶ *pass.*) at the approach (ἔφοδος, *dat.*) of the army. And when they had laid (ἐπιτίθημι, ⁶ *part.*) many stripes upon-them, (*dat.*) they cast (βάλλω ⁶) (them) into prison, charging (παραγγέλλω, ⁵ *part.*) the jailor (δεσμοφύλαξ, *dat.*) to keep (τηρέω) them safely. When therefore (ὅτε οὖν) he was come (ἔρχομαι ⁶) into Galilee (Γαλιλαία), the Galilæans (οἱ Γαλιλαῖοι) received (δέχομαι ⁵) him, having seen (ἑωρακότες) all (the things) which he did at the feast (εἰς). Who (*sing.*) having received (λαμβάνω ⁵) such a charge, thrust (βάλλω ⁶) into the inner (ἑσωτέρος) prison. And they returned (ὑποστρέφω ⁵) from Jerusalem (ἐξ Ἱερουσαλήμ) when they had fulfilled (πληρώω, ⁵ *part.*) (their) ministry (διακονία), and took with them (συμπααραλαμβάνω, ⁶ *part.*) John (Ἰωάννης), whose surname was (him surnamed ὁ ἐπικληθεὶς) Mark (Μάρκος). But some (οἱ δὲ) when they had observed (these chariots), (προεἶδω, ⁶ *opt.*) stood still (ἵστημι, *imp. m.*); there is also who (ἔστι δ' ὃς τις καὶ) was overtaken (*i. e.* some were overtaken), (καταλαμβάνω, ⁵ *pass.*) as in a race-course (ἵπποδρόμος), being-struck-with-terror (ἐκπλήσσω, ⁶ *part. pass.*) And we went out (ἐξέρχομαι ⁶) of (ἐξ) the city (*gen.*) by a river (side) (παρὰ ποταμόν), and we sat down (καθίζω, ⁵ *part.*) and spake (unto) the women (*dat.*) who resorted (συνέρχομαι, ⁶ *part.*) (thither). He went (ἀπέρχομαι ⁶)

unto (πρὸς) him, and besought (ἑρωτάω) him that he would come-down (καταβαίνω, ⁶ subj.) and heal (ἰάομαι, ⁵ subj. m.) his son (acc.) ; for he was at the point of death (he was about [ἤμελλε] to die) (ἀποθνήσκω). And he shall be delivered (παραδίδωμι, ⁵ pass.) to the gentiles (τοῖς ἔθνεσι), and shall be mocked (ἐμπαίζω, ⁷ pass.) and spitefully entreated (ὕβριζω, ⁷ pass.), and spitted on (ἐμπτύω.⁷) What then, he said, did he die the less, (ἥττόν τι ἀποθνήσκω ⁶) that I showed him to thee ? (ἀποδείκνυμι.⁵)

VOCABULARY.

A.

Able, *ικανός*.
 Above, *ὑπὲρ, ὑπερθεν*.
 Abraham, *Ἀβραάμ*.
 Accomplish, *περαίνω*.
 Account, *λογίζω*.
 Admire, *θαυμάζω*.
 Again, *πάλιν*.
 Aged, *γεραιός*.
 All, *πᾶς*.
 Ally, *σύμμαχος*.
 Alone, *μόνος*.
 Always, *ἀεὶ*.
 Ammon, *Ἀμμων*.
 Andromeda, *Ἀνδρομέδα*.
 Apis, *Ἄπις*.
 Archer, *τοξότης*.
 Ariæus, *Ἀριαῖος*.
 Arms, *ὄπλα*, pl.
 Armed with-scythes, *δρεπανηφόρος*.
 Army, *στρατός*.
 Art, *τέχνη*.
 Ascent, *ἀνόδος*.
 Ask, *ἐρωτάω*.
 As many as, *ὅσος*.
 Athenian, *Ἀθηναῖος*.
 Athos, *Ἄθως*.

B.

Babylon, *Βαβυλῶν*.
 Bad, *κακός*.
 Baptize, *βαπτίζω*.

Barbarian, *βάρβαρος*.
 Base, *κακός*.
 Beam, *δοκός*.
 Beast-of-burthen, *ὑποζύγιον*.
 Beat, *πλήσσω*.
 Beautiful, *καλός*.
 Because, *ὅτι, ἐπεὶ*.
 Bee, *μέλισσα*.
 Beech-tree, *φηγδός*.
 Begin, *ἄρχω*.
 Behoves, *δεῖ*.
 Believe, *πιστεύω*.
 Beloved, *ἀγαπητός*.
 Benevolent, *εὐνοός, -ους*.
 Better, *λῶιον*.
 Bird, *ὄρνις*.
 Bitter, *πικρός*.
 Bitter (to be), *πικραίνω, pass.*
 Bitter (to make), *πικραίνω*.
 Black, *μέλας*.
 Blasphemous, *βλάσφημος*.
 Blessed, *μακάριος*.
 Blind (to), *τυφλόω*.
 Boastful, *ἀλάζων*.
 Body, *σῶμα*.
 Bone, *ὀστέον, -οῦν*.
 Book, *βιβλίον*.
 Bow, *τόξον*.
 Bowman, *τοξότης*.
 Bramble, *βάτος*.
 Breakfast (to), *ἀσιστάω*.
 Breast, *μαστός*.
 Breastplate, *θώραξ*.

Brick, πλίνθος.
 Bridge, γέφυρα.
 Bring, ἄγω.
 Brother, ἀδελφός.
 Build, οἰκίζω.
 Build, οἰκοδομέω.
 Burthen, φόρτος.

C.

Calf, heifer, πόρτις.
 Captain, λοχαγός.
 Cease, παύομαι.
 Centaur, κένταυρος.
 Change, ἀμείβω.
 Charge, παραγγελία.
 Chariots, ἄρμα.
 Chaste, κεδνός.
 Chimæra, χίμαιρα.
 Child, παῖς, τέκνον.
 Citadel, ἀκρόπολις.
 Citizen, πολίτης.
 City, πόλις.
 Cleanse, καθαρίζω.
 Clearchus, Κλέαρχος.
 Cluster, βότρυς.
 Coarse-shoe, καρβατίνη.
 Coat-of-mail, θώραξ.
 Cold, ψυχρός.
 Collect, ἀθροίζω.
 Comb, κτεῖς.
 Companion, ἐταῖρος.
 Concerning, περὶ.
 Conquer, νικάω.
 Consider, νομίζω.
 Contest, ἀγών.
 Continue, ἐμμένω.
 Counsel, βουλή.
 Country (of what), ποδαπός.
 Cover, καλύπτω.
 Crow, κόραξ.
 Custom, ἥθος.
 Cyrus, Κύρος.

D.

Dancer, χορευτής.

Dangerous, σφαλερός.
 Darken, σκοτίζω.
 Darkness, σκότος.
 Daughter, θυγάτηρ.
 Day, ἡμέρα.
 Dead, νεκρός.
 Deaf, κωφός.
 Dear, φίλος.
 Debt, χρεὼν and χρέως.
 Delight, τέρπω.
 Depart, πορεύω.
 Desert, ἔρημος.
 Desire (to), ἀξιώω.
 Desire-of, πόθος.
 Destroy, φθείρω.
 Dew, δρόσος.
 Difficult, χαλεπός.
 Dig-out, ὀρύσσω.
 Disciple, μαθητής.
 Discouragement, ἀθυμία.
 Disease, νόσος.
 Disobedient, ἀπειθής.
 Do, πράσσω.
 Dog, κύων.
 Domestic, οἰκέτης.
 Draw-near, πλησίαζω.
 Draw-up, τάσσω.
 Dream, ὄνειρος.
 Drummer, τυμπανιστής.
 Drunk (to be), μεθύσκω.

E.

Ear, οὖς.
 Easily, εὐπετῶς.
 Easy, ῥίγιος, χρηστός.
 Elephant, ἐλέφας.
 End, τέλος.
 Endeavour, πειράω.
 Enemy, πολέμιος.
 Enlightened, φωτεινός.
 Ephesus, Ἐφέσος.
 Equal, ἴσος.
 Eternal, αἰώνιος.
 Evangelize, εὐαγγελίζω.
 Evil, κακούργος, πονηρός.

Except, εἰ μὴ.
 Excess, ἄσῳτία.
 Eye, ὄμμα, ὀφθαλμός.

F.

Faith, πίστις.
 Falsehood (to tell), ψεύδω.
 Far-ruling, εὐρυκρείων.
 Father, πατήρ.
 Fear (to), φοβέω.
 Feed, ψαμίζω, τρέφω.
 Fever, πυρετός.
 Fight (to), μάχομαι.
 Fifty, πενήκοντα.
 Finger, δάκτυλος.
 Finger-nail, ὄνυξ.
 Fire-breathing, πυριπνός, -οὺς.
 Fish, ἰχθύς.
 Five, πέντε.
 Flattery, κολακεία.
 Flee, φεύγω.
 Flower, ἄνθος.
 Follow, ἕπομαι.
 Fond-of-knowledge, φιλομαθής.
 Foot, ποῦς.
 Forces, δυνάμεις.
 Forth, ἔξω.
 Fortress, τεῖχος.
 Four, τέσσαρες, τέσσαρα.
 Fourteen, δεκατέσσαρες.
 Friend, ἑταῖρος.
 Friendship, φιλία.
 Fruit, καρπός.

G.

Gain, κέρδος.
 Gate, πύλη.
 General, στρατηγός.
 Gentile, ἔθνος.
 Gentle, εὐμενής.
 Gift, δῶρον.
 Give-drink, ποτίζω.
 Glad (to be), χαίρω.
 God, Θεός.
 Go-forward, πορεύομαι.

Good, ἀγαθός.
 Gospel, εὐαγγέλιον.
 Govern, ἄρχω.
 Government, ἀρχή.
 Governor, ἡγεμών.
 Graceful, χαρίεις.
 Grant, χαρίζομαι.
 Great, μέγας.
 Greek, Ἑλληνικός.
 Grief, λύπη.
 Grove, ἄλλος.
 Guard, φυλάσσω.

H.

Hair, θρίξ.
 Hallow, ἀγιάζω.
 Hand, χεῖρ.
 Happy, μάκαρ.
 Hare, λαγώς.
 Hay, χόρτος.
 Heart, καρδία.
 Heaven, οὐρανός.
 Heavy, βαρὺς.
 Hell, γέεννα.
 Helmet, περικεφαλαία.
 Hence, ἐντεῦθεν.
 Herb, βοτάνη.
 Hero, ἥρως.
 Hide (to), καλύπτω.
 Hinder, κωλύω.
 Honourable, τίμιος.
 Honoured, τίμιος.
 Hope, ἐλπίς.
 Hoplite, ὁπλίτης.
 Horse, ἵππος.
 Horseman, ἵππεύς.
 Horsemanship, ἵππασία.
 Hostile, ἐναντίος.
 Hunt, θηράω.

I.

If, εἰ, ἂν, ἐάν.
 Ignorant, ἀμαθής.
 Immediately, εὐθέως.
 Impious, ἀσεβής.
 Inaccessible, ἡλίβατος.

D

Indolence, βαθυμία.
 Inhabit, οἰκέω.
 Inheritance, κληρονομία.
 Injustice, ἀδικία.
 Intemperance, ἀκολασία.
 Intemperate, ακρατής.
 Insolent, προκετής.
 Island, νῆσος.

J.

Jesus, Ἰησοῦς.
 Jocasta, Ἰοκάστη.
 John, Ἰωάννης.
 Judge, κρίνω.
 Judgment, δίκη.
 Judgment, κρίσις.
 Judge-worthy, δοκιμάζω.
 Just, δίκαιος.
 Justify, δικαίω.

K.

Kill, κτείνω.
 King, βασιλεὺς.
 King, ἀναξ.
 Kingdom, βασιλεία.
 Knee, γόνυ.

L.

Lacedæmonian, Λακεδαιμόνιος.
 Lament, κόπτω.
 Lamp, λαμπάς.
 Land (by), κατὰ γῆς.
 Last, ἔσχατος.
 Law, νόμος.
 Lazily, σχολαίως.
 Leader, ἡγεμὼν.
 Learn, μαρθάνω.
 Learner, μαθητής.
 Leathern-coat, στολὰς.
 Leave (to), λείπω.
 Left, εὐώνυμον.
 Leper, λεπρός.
 Leprosy, λέπρα.
 Libation, σπονδή.
 Life, βίος.
 Light, φῶς.

Light, adj. ελαφρὸς, κοῦφος.
 Lion, λέων.
 Long, μακρὸς.
 Love, ἀγάπη.
 Lover, ἐραστής.
 Lovers-of-pleasure, φιλήδονος.
 Lovers-of-themselves, φίλαυ-
 τος.
 Luxury, τρυφή.
 Lydia, Λυδία.
 Lyre, λύρα.

M.

Mad (to be), μαίνω.
 Make-like, εικάζω.
 Man, ἀνὴρ.
 Man or woman, ἄνθρωπος.
 Manifest, δῆλος.
 Manner, τρόπος, ἥθος, sing.
 Many, πολλὸς.
 Many-headed, πολυαύχενος.
 Master, δεσπότης.
 Mede, Μῆδος.
 Melodious, εὐεπής.
 Merry, ἱλαρὸς.
 Messenger, ἄγγελος.
 Mind, νόος, νοῦς.
 Minerva, Ἀθηνᾶ.
 Miserable, ἄθλιος.
 Money, ἀργύριον.
 Month, μῆν.
 Moon, σελήνη.
 More, πλείων.
 More, adv. μᾶλλον.
 Morning, ἔως.
 Moses, Μωσῆς.
 Most, μάλιστα.
 Mother, μήτηρ.
 Mountain, ὄρος.
 Much, πολλὸς.
 Multitude, ὄχλος, πλῆθος.

N.

Name, ὄνομα.
 Narrow, στενὸς.
 Nation, ἔθνος.

Newly-skinned, νεόδαρτος.
 Next-day (of), ὑστεραίος.
 Nightingale, ἀηδών.
 Ninety, ἐνετήκοντα.
 Not, οὐ, οὐκ, μὴ.
 No-where, οὐδαμοῦ.
 Nymph, νύμφη.

O.

Obeys, πείθομαι.
 Observe, κατανοέω.
 Occasion, καιρὸς.
 Offering, ἀνάθημα.
 Orator, ῥήτωρ.
 Ox, βούς.
 Oyster, ὀστρεον, -ονν.

P.

Pain, ἄλγος.
 Passage, πᾶροδος.
 Passion, πάθος.
 Peace, εἰρήνη.
 Peacock, ταῶς.
 Persecute, διώκω.
 Pious, εὐσεβής.
 Piper, αὐλητής.
 Place, τόπος.
 Plant, φυτεύω.
 Planting, φυτεία.
 Plethrum, πλέθρον.
 Poet, ποιητής.
 Poor, πτωχὸς.
 Port, λιμὴν.
 Power, δύναμις.
 Praise, ἔπαινος.
 Prayer, εὐχος.
 Preach, κηρύσσω.
 Preparation, παρασκευή.
 Prepare, πορίζω.
 Priest or augur, μάντις.
 Proceed, πορεύω.
 Prophet, προφήτης.
 Prosperous, εὐδαίμων.
 Punish, τιμωρέω.
 Pure, σεμνὸς.
 Pursue, διώκω.
 Pythagoras, Πυθαγόρας.

Q.

Quickly, ταχὺ.
 Quiet, ἡσυχάιος.
 Quiver, φαρέτρα.

R.

Raise, ἐγείρω.
 Range, τάσσω.
 Rank, τάξις.
 Reaper, θεριστής.
 Remain, μένω.
 Reproach, σκάνδαλον.
 Reprove, ἐλέγχω.
 Resounding, ἡχῆεις.
 Respect to, αἰσχύνομαι.
 Reward, γέρας.
 Rich, πλούσιος.
 Right, ἰθὺς.
 Righteousness, δικαιοσύνη.
 Rightly, ὀρθῶς.
 River, ποταμὸς.
 Robber, ληστής.
 Rock, πέτρα.
 Rome, Ῥώμη.
 Rose, ῥόδον.
 Rower, ἐρέτης.
 Ruler, ἄρχων.

S.

Sacrifice, θυσία.
 Safe, ἀσφαλής.
 Safety, σωτηρία.
 Sake (for the), ἕνεκεν.
 Sailor, ναύτης.
 Salvation, σωτηρία.
 Salute, ἀσπάζομαι.
 Same, ὁ αὐτὸς.
 Satrap, σατράπης.
 Save, σώζω.
 Say, ἔπω, εἶπον.
 Say, λέγω.
 Saying, ῥῆμα.
 Sea, θάλασσα.
 See, βλέπω.
 Seek, ζητέω.
 Seize, ἀρπάζω.
 Sell, πωλέω.

Send, πέμπω.
 Send-down, καταπέμπω.
 Send-forth, ἀποστέλλω.
 Seventy, ἑβδομήκοντα.
 Seventieth, ἑβδομηκοστὸς.
 Shaggy, λάσιος.
 Shameful, αἰσχρὸς.
 Sharp, ὀξὺς.
 Sheep, πρόβατον.
 Shepherd, ποιμὴν.
 Ship, ναῦς.
 Short, βραχὺς.
 Show, φαίνω.
 Shun, φεύγω.
 Sickness, μαλακία.
 Sin, ἁμαρτία.
 Sinner, ἁμαρτωλὸς.
 Sister, ἀδελφή.
 Sister-in-law, γάλως.
 Six, ἕξ.
 Skin, διφθέρα.
 Small, μικρὸς.
 Snatch, ἀρπάζω.
 Sober (to be), νήφω.
 Soldier, στρατιώτης.
 Son, υἱός.
 Soul, ψυχή.
 Sparta, Σπάρτα.
 Spear, δόρυ.
 Spirit, πνεῦμα.
 Splendid, αἰγλήεις.
 Spy, ἐγκάθετος.
 Stadium, στάδιος.
 Station, σταθμὸς.
 Steal, κλέπτω.
 Straight, ὀρθός.
 Stranger, νέηλος.
 Stream, ποταμὸς.
 Strife, ἔρις.
 Strike, πλήσσω.
 String, νεύρον.
 Supper-room, ἀνώγειον.
 Swallow, χελιδὼν.
 Sweet, ἡδὺς.
 Swift, ταχύς.
 Sword-fish, ξιφίας.

Sun, ἥλιος.
 Synagogue, συναγωγή.

T.

Talkativeness, πολυλογία.
 Teach, διδάσκω.
 Teacher, διδάσκαλος.
 Temple, ναός.
 Temple, νεῶς.
 Tempt, πειράζω.
 Ten-thousand, μύριο..
 Tender, τέρην.
 Testimony, μαρτύριον.
 That, ἵνα, ὅτι, ὅπως.
 There, ἐκεῖ.
 Therefore, οὖν.
 Thief, κλέπτης.
 Think, νομίζω.
 Thorn, ἄκανθα.
 Three, τρεῖς, τρία.
 Three-hundred, τριακόσιοι.
 Thus, οὕτω.
 Tongue, γλῶσσα.
 Touch, ἀπτομαι.
 Towards, περὶ.
 Tree, δένδρον.
 True, ἀληθής.
 True, ἀληθινός.
 Turn, τρέπω.
 Twenty, εἴκοσι.
 Twenty-first, εἰκοστὸς πρῶτος.
 Two, δύο.

U.

Unfading, ἀγήρως.
 Ungrateful, ἀχάρις, -τος.
 Unjust, ἄδικος.
 Unruly, ἀπειθής.

V.

Venerable, σεμνός.
 Victory, νίκη.
 Village, κώμη.
 Vine, ἄμπελος.
 Violence, βία.

Virtue, ἀρετή.
Voyage, πλόος, -οῦς.

W.

Waggon, ἄμαξα.
Wall (to), τειχίζω.
Water, ὕδωρ.
Way, ὁδός, κέλευθος ; pl. κέ-
λευθα.
When, ἐπει, ἐπειδή.
Where, ποῦ.
Wherein, ἐν ᾧ.
Whether, πότερον.
Wicked, πονηρός.
Wide, πλατὺς.
Wilderness, ἔρημος.
Will, θέλω.
Wind, ἀνεμος.

Wine, οἶνος.
Winged, πτεροεῖς.
Wisdom, σοφία.
Wise, σοφός, φρόνιμος.
Without, ἄνευ.
Without-walls, ἀτείχιστος.
Woman, γυνή, γυναικός.
Wonder, θαυμάζω.
Word, λόγος.
Wrath, μῆνις.
Wrestler, ἀθλητής.
Write, γράφω.

X.

Xenophon, Ξενοφών.

Y.

Year, ἔτος.

